

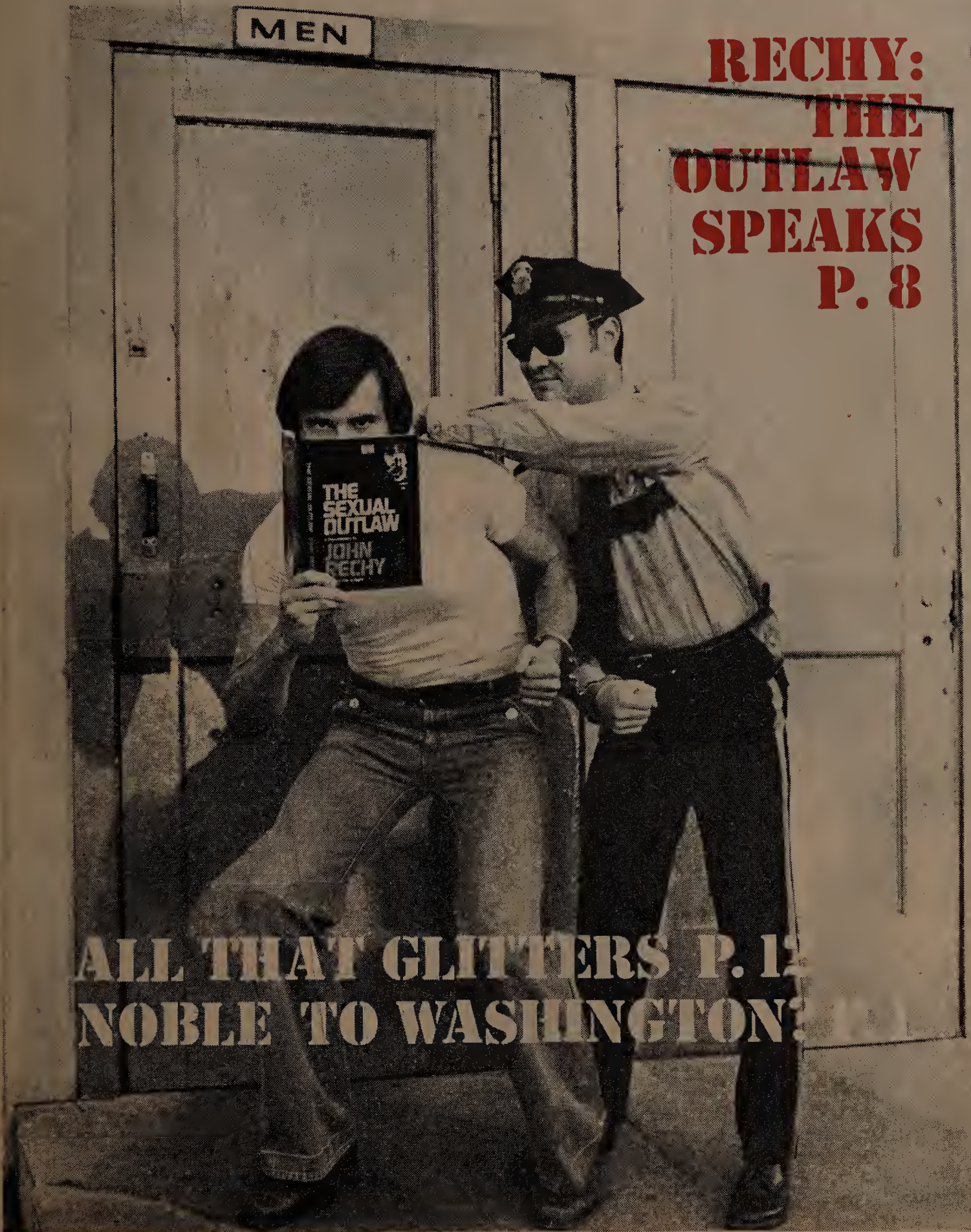
gay community news

April 30, 1977

Vol. 4, No. 44

The Gay Weekly 35¢

**RECHY:
THE
OUTLAW
SPEAKS
P. 8**



**ALL THAT GLITTERS P. 12
NOBLE TO WASHINGTON?**

Photo by Angela Russo

gay community news

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April 30, 1977

'Leading Candidate' for ACTION Post

Noble: 'All I Know Is What I Read In The Papers'

By Neil Miller

BOSTON, MA — Despite press reports that she is being considered for a high Washington post, Rep. Elaine Noble of Boston says that "nothing is happening on my part, I only know what I read in the papers." "I have yet to talk with anyone, I have yet to sit down with anyone, I'm very happy where I am and I'm running for re-election," the nation's first lesbian state representative told GCN last week.

Noble's cautious statements came after the *Boston Globe* reported last Tuesday that Noble is a "leading contender" for the \$47,500 job as director of domestic operations for ACTION. ACTION is the government volunteer organization, which is in charge of both VISTA and the Peace Corps.

The Carter Administration's decision to consider Noble for the ACTION post comes in the aftermath of the Massachusetts Legislature's redistricting plan that would pit Noble against her old friend and political ally Barney Frank in the 1978 election. The redistricting plan merges most of Noble's district with Frank's Back Bay-Beacon

Hill district. Thus a 1978 race would put both long-time associates in a difficult position, unless one of them agreed to withdraw in advance. Noble has stoutly maintained that she will run for re-election, no matter what Frank decides to do.

The job for which Noble is reportedly being considered would put her in charge of a \$120 million annual budget, 637 jobs, and the administration of both VISTA (the domestic Peace Corps) and programs for older Americans. Noble's district is composed of many elderly people and as Suffolk's Sixth District representative she has spent a large amount of legislative energy in dealing with their concerns.

Interestingly enough, the head of ACTION, Sam Brown, former anti-war leader who, as Colorado's State Treasurer, was responsible for many innovative programs involving state banking and red-lining. Brown, who deserted the candidacy of his old friend Eugene McCarthy to support Carter in the 1976 election, is considered to be one of the new President's most progressive appointments.

A knowledgeable source told GCN



Rep. Elaine Noble

Photo by Don C. Hanover III

politically safer to entrust the Left with some social programs than to give it any sway over more sensitive areas like the Defense Department or the FBI.

Noble told GCN that "they sought me, I didn't seek them," and John Carlin, special assistant in ACTION, bears her out. Carlin said that Noble's name appeared in a talent bank and that she is being considered for other jobs within ACTION as well.

If Noble is appointed to the post, she will be the first openly gay person to serve in a high Washington post. Noble was part of the entourage of 14 gay people — put together by the National Gay Task Force — who met with Carter Administration officials at the White House last month.

Noble admitted that she had been informed by ACTION officials that her name was being "floated" for the job, but claims that that was the extent of her contact with them. "They said I was a serious candidate, but that's as far as it went," she said.

Despite her disclaimers, the representative was besieged by well-wishers at the State House shortly after the *Globe* report appeared.

that ACTION is going to be the Carter Administration agency where the Democratic Left is going to be calling the shots. This source predicts that numerous innovative programs involving gay people, blacks, and children will be initiated by the agency. This is reported to be the intention of Carter himself, who feels that it is

Bill Bans Gays from 'Sensitive' State Jobs

'Backlash Bill' Passes Pennsylvania State Senate

HARRISBURG, PA — The Pennsylvania State Senate has overwhelmingly passed a "backlash bill" that would prohibit gay people from being hired in a variety of sensitive state jobs. Senate Bill 83, approved last week, makes it illegal for gay people to be hired as state police, state correctional guards and staff, probation officers, and nurses and staff for state mental health institutions. Under the provisions of the bill, any state official who knowingly hired a gay person would be subject to up to 90 days in prison.

The bill now goes to the Pennsylvania House, where gays will attempt to bottle it up in committee. If the bill does pass the House Governor Milton

Shapp will undoubtedly veto the bill, but both houses can be expected to have the votes to override the Governor's veto.

Jack Fried of Governor Shapp's press office dismissed the bill as a "vote-getting type of thing." He told GCN that "the Governor's record is one of not being in favor of a bill like this. I believe that he would feel that the bill is unconstitutional." Fried indicated that Governor Shapp would probably veto the measure but did not indicate that Shapp was making a strong attempt to stop the bill in the legislature. "It was a fairly close vote in the Senate and there is a lot of opposition to the bill," Fried said.

Senate Bill 83 is almost identical to a bill that was passed by the Senate last year although it failed to be voted on by the House. The bill was proposed as a legislative attempt to override Governor Shapp's Executive Order that banned discrimination against homosexuals in all state positions. Since Shapp did not need to consult the legislature in making such an order, the bill was viewed as an attempt by the legislature to assert its prerogatives.

The bill, as proposed, would not necessarily allow employers to fire gay people presently working for those institutions named in the legislation. However, it would make it illegal for the state to hire gay people to fill such

positions.

A coalition of groups opposed to the bill have claimed that the bill would cost \$17,000,000 a year to enforce. They claim that approximately 4,000 people are hired for the jobs specified in the bill each year. Because there are usually three people screened for each job, this would mean that 12,000 people would have to be screened and given background examinations to see if they were gay. A normal background examination costs the state \$700, so \$8,400,000 would have to be expended for the 12,000 candidates. It is further estimated that a background check involving sexual orientation would cost twice as much money.

Arkansas Reinstates Sodomy Penalties

LITTLE ROCK, AR — The state of Arkansas has become the second state to reinstate its laws against private, consenting sexual behavior. Less than two years after it had repealed its sodomy laws as part of a general criminal code revision, Gov. David Pryor signed the reinstatement into law. Pryor signed the bill on March 17 after the State House of Representatives had approved sodomy law reinstatement by a 66-2 vote and the State Senate followed suit, 25-0.

The new law is the brainchild of State Rep. W.H. Stancil (D-Fort Smith), a Fort Smith football coach. Stancil has made sodomy law reinstatement his personal crusade of the current legislative session after learning of the repeal this year. Stancil's original proposal would have made all oral and anal sex a felony, carrying a ten-year prison sentence. However, as revised the new law covers same-sex sexual activity and would make such activity a misdemeanor.

The main Senate sponsor of the bill, Sen. Milt Earnhard of Fort Smith, told the Senate, "This bill is aimed at weirdos and queers who live in a fair-land world and are trying to wreck family life."

The only other state which has reinstated penalties for sodomy is Idaho, which repealed its laws in 1972 only to reinstate them after a huge public outcry. An attempt in the Indiana legislature to reinstate that state's recently-repealed laws failed in committee by a 6-4 vote during this session of the legislature.

The primary reason for both the Arkansas and Idaho reinstatements is that sodomy repeal has often been carried out as part of general criminal code revisions. Many legislators have voted for the revisions without apparently realizing that the revisions left their states with no laws against homosexual sexual relations. New Hampshire Gov. Meldrim Thomson, long known for his anti-gay views,

seems to have learned that he had signed a sodomy law repeal as part of a general package a year after he signed the measure. However, Thomson, who apparently learned of the repeal through reading the gay press, has made no attempt to reinstate the laws in the Granite State.

Only two states of the nineteen that have repealed their laws did so in an actual vote on the issue of private, consenting sexual activity. California did so last year in a close vote and Wyoming repealed its laws overwhelmingly during this year's legislative session.

All Signals Go for Vote in Miami

MIAMI, FL — The stage was set once again last week for a June 7 county-wide referendum on the Dade County gay rights ordinance. By a 5-4 vote the Miami Metro Commission last Tuesday night rejected a motion to rescind the ordinance. By that action the Commission authorized a go-ahead on the referendum which is estimated to cost \$400,000.

The Commission had approved the ordinance — which bans discrimination against homosexuals in housing, employment, and public accommoda-

tions — by a 5-3 vote on January 18. Despite concern at the large expense for the referendum, the pro-ordinance majority held again at last week's meeting. Only one commissioner changed sides in the vote.

Bob Basker of the Dade County Gay Coalition told GCN, "We're going full speed ahead now. The vote is only five weeks off and it's a new ball game. We've got tremendous enthusiasm and spirit. We're going to run an educational campaign and, barring any

(Continued on page 7)

A PIE FOR PHYLLIS

NEW YORK — Phyllis Schlafly, the nation's leading opponent of the Equal Rights Amendment, was hit in the face with a pie as she was honored by the Women's National Republican Club last week. The pie (apple) was reportedly thrown by a man who said "That's for the ERA." A group called the Emma Goldman Brigade claimed responsibility for the pie-wielding. A woman who called herself Coca Crystal telephoned *The New York Times*, said the group was anarchist and composed of five people, and claimed tht the pie was thrown by professional pie-thrower Aron Kay. Kay has previously thrown pies at New York Senator Daniel Moynihan and Watergate burglar E. Howard Hunt.

Schlafly called the pie-throwing "shocking." She said it was just part of a "constant stream of attacks on me personally" by ERA supporters. Some two dozen members of New York NOW picketed the Schlafly appearance at the Waldorf-Astoria and many New York Republican leaders, including the party's expected candidate for mayor of New York, Sen. Roy Goodman, stayed away from the luncheon.

MISS UNIVERSE HITS BACK

SYRACUSE, N.Y. — The Miss Gay America Pageants, threatened with a lawsuit by Miss Universe Inc., have changed the titles for the winners of their contest scheduled for this summer in New York. Instead of the titles Miss Gay USA, Mr. Gay USA and Miss Transsexual USA, the company has now agreed to remove the "USA" from all titles.

Miss Universe officials had charged that the gay company knew "full well the image that Miss USA represents and which exists in the minds of the public and that this is likely to cause confusion, mistake or deception of the public." William Purdey, president of Gay America Pageants, denounced "the attack on our First Amendment right of free speech and expression." However, Purdey did give in, stating that "we feel that our time and effort and money could be better spent producing a positive image of the Gay Community than with proving a point with a major corporation in court."

GAY PRIDE PLANNING

BOSTON — The first planning meeting for Gay Pride '77 was held at the BAHR office last Tuesday, April 19. Approximately 20 people attended, and some rough plans were proposed for possible activities such as a street fair. Next Monday at 7:30 p.m. (April 25) there will be a second meeting to be held at 73 Tremont St., room 212. All interested gay people are urged to attend.

GAY PEOPLE WELCOME

BOSTON — A nutritionist/chiropractor who recently opened up her practice in the Kenmore Square area has announced that she welcomes gay patients. Georgiana Donadio, D.C., who offers drugless health care, urges gay people to get in touch with her at 267-0516. She promises a "warm supportive atmosphere" and notes that at present more than 50% of her patients are gay.

WANDERING JEWS RETURN

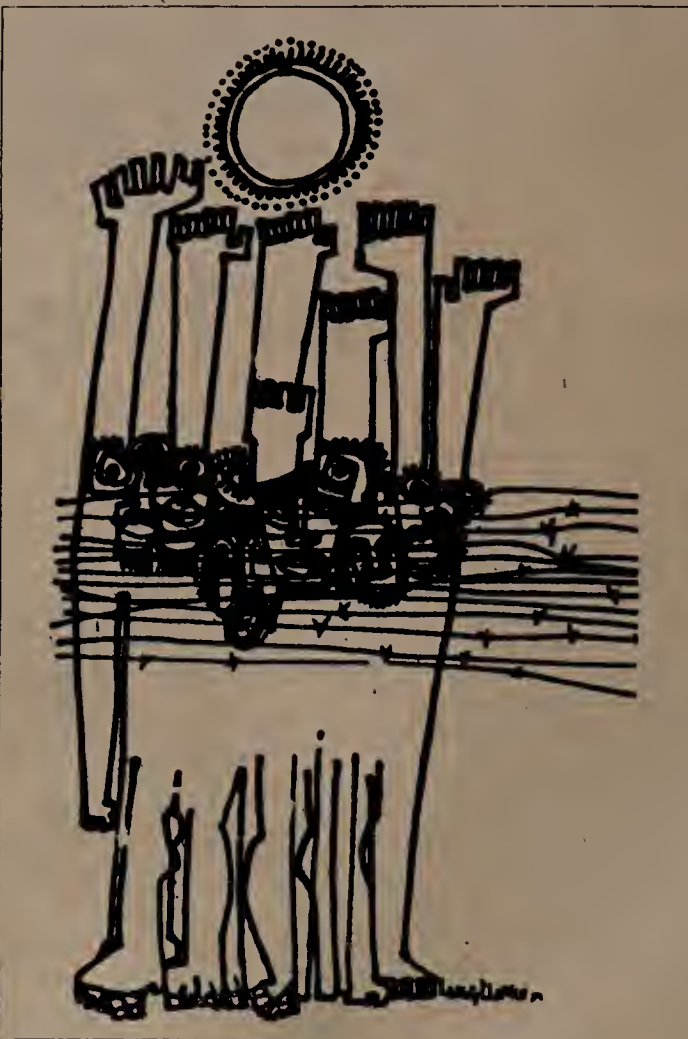
BOSTON — Members of Boston's gay Jewish group who attended the International Conference of Gay Jews last weekend will report to Boston's community this Friday, April 29. The meeting will be held at 7:30 p.m. at 35 Worcester Square in Boston's South End. All lesbians and gay men are welcome and can call 262-0179 for more information.

GAU JOURNAL

NEW YORK — In early May 1977, the Gay Academic Union, Inc., will publish the first issue of a projected quarterly journal. It is entitled the *Gay Academic Union Journal: GAI Saber*.

GAUJ: *GAI Saber* will provide information on all aspects of research on homosexuality and gay liberation to scholars working in these areas and to other interested readers.

GAUJ: *GAI Saber* will be divided into sections for scholarly articles and papers delivered at past annual conferences of the Gay Academic Union, in-depth book reviews, news relating to the national organization and gay activities on campuses around the nation. There will also be reports on gay studies and gay research.



BAHR ON THE AIR

BOSTON — Representative of Boston Advocates for Human Rights, the newly formed group concerned with Florida's gay rights struggle, will speak on two upcoming Boston radio shows. BAHR spokespeople will participate in WMEX-AM's Steve Frederick Show this Wednesday, April 27, from 2 to 4 p.m. WMEX can be found at 1510 on the dial. On Sunday, May 1, BAHrians will talk on WBOS-FM (92.9) from 8 to 12 p.m.

RESISTING RACISM

BOSTON — A demonstration whose slogan is "Down With Racism/Boston to South Africa" will take place on Saturday, April 30. A march will start from the Boston Common at 12 noon to the Arlington Street Church, where a rally will be held at 2 p.m. Among the endorsers of the march include groups which have taken strong stands on gay rights, including Youth Against War and Fascism and the July 4 Coalition.



contact

By Dal Thompson

NEW HAVEN — The weekend of April 15-17 was simply packed with activities, causing most of us to spend the weekend running around the state and still not being able to take it all in. And although most of the events were aimed principally at women, men were also included as audience and participants. It was Women's Weekend at Wesleyan University, starting out with **Rita Mae Brown** on Friday night. Although it was good as always to hear Ms. Brown, most of us were pretty disappointed in her general tone. In spite of an opening disclaimer that she would not be giving a Women's Studies 101 lecture, that is precisely what it sounded like. We generally felt we were being talked down to and, consequently, discovered very little new or enlightening in what Ms. Brown had to say. Hopefully, her words did not seem quite so mundane to the younger members of the audience.

On Saturday, Bridgeport hosted a conference on "Woman — The Violated Image," dealing with the various ways this society uses violence against its women. The day included a panel of battered wives, a film about rape, and several workshops. Reportedly, one of the best of the latter concerned pornography, a business many feel may be the essence and perpetuator of so many straight men's need to prove their masculinity by physically

LISTING THE RAPISTS

DALLAS, TX — Dallas feminists have published a 20 page newspaper which listed the names of every man indicted for a sex-related offense against women in Dallas County from 1960 to 1976. Seven Days reports. The list contains over 2,100 names of men, 341 of whom were multiple offenders. The decision to list the names of accused rapists was made by a group called the Kitty Genovese Women's Project and a local radio station read the names on the air.

Proponents of the "naming of names" say that it is of special benefit to poor and third-world women because the list contains a disproportionate number of poor and Third World men. The Dallas Civil Liberties Union has decided not to take any action against the lists. "We disapprove of this kind of thing," Office Director Michael Oseasohn told Seven Days. "But it's not a civil liberties issue. If men who were cleared of rape feel they have been libeled, they can sue."

In defending the listing of the accused rapists, the newsletter wrote that it was necessary "because this society has failed to deal with rape, and women must."

IWY INCLUDES GAY ISSUE

WASHINGTON — At the first meeting of the new Nat. Commission on the Observation of International Women's Year on April 11-12, a resolution was passed adding the phrase "sexual or affectional preference" to the list of IWY issues recommended for workshops in an upcoming series of state conferences, all to be held before July, 1977. The resolution was adopted at the urging of two commission members — Jean O'Leary, co-executive director of the National Gay Task Force and Ruth Abram, co-executive director of the Women's Action Alliance.

O'Leary and Abram hope that passage of the resolution will encourage the state conferences to deal with a broader range of topics than those previously included in *To Form a More Perfect Union*, last year's IWY report on issues of concern to women.

Although it was previously possible for states to include lesbian workshops in their upcoming conferences, there had been some reluctance to do so because sexual preference had not been formally identified by the National Commission as an issue of concern.

abusing women.

Also on Saturday there were several workshops at Wesleyan and the annual convention of the Connecticut Women's Political Caucus at Hartford College for Women. The ERA was, of course, the principal topic at the CWPC meeting. **Shella Tobias**, Associate Provost of Wesleyan, was especially eloquent in her discussion of why the ERA poses such a threat to the many women who are still dependent on men for their support. Ms. Tobias pointed out that the Anti-ERA movement has, for perhaps the first time, effectively organized these women and that, consequently, it is vital that feminists make a serious attempt to try to answer these women's fears. Like members of most movements, feminists too are realizing that their greatest enemies are found, not on the outside, but among the very people the movement should, theoretically, include.

Saturday night and back to Wesleyan to hear a new group — the Belle Starr band — a trio made up of old friends **Casse Culver**, and **Helen Hooke** and **Pamela Brandt** formerly of the Deadly Nightshade. Nice when an old, familiar group breaks up and a new, equally exciting one can arise. The band is still too new to have really created its own sound, but Casse certainly adds warmth and lesbian consciousness to her cohorts' songs while they, in turn, help electrify Casse's quieter music. The space they played in at Wesleyan was particularly nice, being large and open enough to allow lots of free-form and circle dancing, a natural reaction to Belle Starr's country flavor. A second chance to hear them occurred Sunday night when they played at the Brook in Westport. Between their two gigs, the band brunchd at Bloodroot, Bridgeport's new vegetarian feminist restaurant, and strongly recommended the experience to their Sunday night listeners.

Jill Johnston—Five Years After “Lesbian Nation”

By Nancy Wechsler

CAMBRIDGE, MA — I went to hear Jill Johnston speak at Harvard on Wednesday, April 20, expecting to hear some discussion of lesbianism and feminism. Instead I saw and heard a tense, guarded, and flippant Jill Johnston playing games with her audience and acting as if the only reason she had come at all was to earn some money.

What happened?

Five years ago Johnston wrote *Lesbian Nation* — one of the most widely-read books about lesbian separatism and building a lesbian culture. This year she seemed in a different space — in no sense political but instead involved in some personal brand of spirituality.

She started off the evening by reading a very brief and abstract piece she titled “The structure of winter: Structure and what is not structure.” Then she looked at the audience of some two hundred people and said, “That’s it, now it’s your turn.” The first question from the audience: “Why did you write that?” Answer: “Because I had a deadline.” Question: “Why did you read it?” Answer: “A whim.” And so began a frustrating discussion and debate, and Johnston continually refused by dodging, hedging, or giving one word answers to complicated questions.

A woman from the audience asked her if she still believed in or agreed with her book *Lesbian Nation*, trying to get at some of Johnston’s present-day thoughts on lesbian separatism. Johnston’s answer was brief and unclear: “It was right for that time. but I wouldn’t write it now.”

Johnston went on to say that everything one wrote or said depended on the time and space and mood and audience. And I sat there wondering if she had decided when she walked into

this Harvard building that we needed to hear certain things — regardless of whether or not she actually would believe them herself the next day.

After an hour and a half of her bantering with the audience, I felt I could pick up some of the ideas Johnston was trying to express. She located most of the problems of the world, as well as the solutions, in each one of us as individuals. Referring to three stages of development she defined the first state as “becoming aware, conscious of one’s oppression.” Then there is the “classic second stage — struggling against that oppression.” Then the third stage which she seemed to be advocating was “getting beyond all that [struggling] — looking at oneself — being aware that the most important thing is to transmit good feeling.”

She angered many in the audience when she said that people’s political complaints (poor working conditions, low pay, no day care, poor health care) were “all personally rooted.” “Until you face stuff with your parents you’re going to feel this way. You can’t just leave your parents behind to do political work. You’ve got to straighten out all your relationships with your parents, brothers, sisters, friends, before you can do anything else.”

When asked if rape was also a political complaint that was merely personally rooted Johnston flippantly replied, “If you get raped you asked for it.” Feeling the hostility that remark drew from the audience Johnston tried to back off a bit by saying that “if you’re walking around spaced out or worried about something, you’re not going to be paying attention to dangers — you’re going to be making yourself vulnerable. You’ve got to watch out for yourself.”

In what way does Jill Johnston consider herself a feminist? She answered

that question by saying that she was “class conscious of herself as a female in western society.” What was feminism to her? “What purpose is there to feminism other than the transmission of good feeling?” she replied.

Yet I felt a real contradiction between her statement that “feminism is the transmission of good feeling” and the way she interacted with the audience — trashing some people, being inconsiderate of others (particularly anyone who had been raped), and just not taking people seriously. And while she advocated accepting responsibility for one’s own actions — owning them — feeling that “it’s all in us to make a better world,” she accepted no responsibility herself for certain things that happened

during the evening. When people stormed out midway through the discussion in anger and frustration, Johnston put it all on them. She was not able to see what in herself had angered these women.

When Jill Johnston was finished answering questions, and the event was “officially over,” I went with some friends to the Saints to talk about what had just happened and hear other people’s reactions. Pam Macy summed up her feelings about Johnston’s presentation: “I felt it was demeaning the whole women’s movement — because she was saying people shouldn’t get involved. She was putting down concrete political action — giving no validation for it.”



BOSTON ADVOCATES FOR HUMAN RIGHTS HOLDS CHAMPAGNE PARTY: Mildred Twickler, BAHHR office manager and Alver Majors, BAHHR volunteer, take part in the festivities which were organized to welcome the community to the offices which BAHHR shares with Gay Legislation. The BAHHR-Legislation offices are located at 73 Tremont Street, room 224. Photo by Angela Russo

News Commentary

Murder in Rhode Island—Gay Reporter Pioneers

By David Brill

WARWICK, R.I. — Doug Massey was found dead in his waterfront cottage in Warwick Neck on the morning of April 9. His partially-clothed body, covered with blood and stabbed more than 30 times in the head, chest, back, neck, and ears, was discovered by a 10-year-old boy. Police here say they know the motive for the 56-year-old gay man’s murder, but they aren’t saying what the motive was.

Within 48 hours of the discovery of

the body, four arrests were made in connection with the murder. Steven R. Kelley, 18, and Robert A. Petisce, 22, both of Providence, were charged with murder. Donald J. Kelley, 19 (Steven’s brother) of Central Falls, was charged with failure to report a crime. Michael J. Gautier, 24, of Cranston, was charged with failure to report a crime and harboring a criminal.

Warwick Police Chief John Coutcher said he expects “no more arrests” in the case.

What could inspire anyone to commit a murder like this one? Warwick Police Capt. Frank A. Ricci didn’t even know that Massey was gay, and flatly denies that the murder had anything to do with the victim’s sexual preference. The victim was not robbed, and Ricci denied local rumors that the murder was somehow connected to a child-molestation case. And friends of Massey said he was not involved with drugs.

“We’re not going to say what the

motive was, for fear of pre-trial publicity,” explained the captain. Ricci, though, was discernibly unnerved by the presence of a reporter from a gay newspaper, a concept which he found difficult to digest — and asked more questions of the reporter than the reporter asked of him.

The reporter did not think it was necessary to explain the fact that gays do occasionally become murder victims to the chief of detectives of this city of 83,000. It was apparently news to him — obviously he hadn’t heard that nearly 20 gay men have been killed in the New England area over the last couple of years. The chief of detectives was more interested in ascertaining whether GCN was covered by Rhode Island’s strict new anti-pornography law, and feigning a compliment about the reporter’s nonexistent colognes, than he was in taking the subject of gay murders seriously.

The writer has personally investigated innumerable murders all over New England in recent years, but has never encountered the attitudes on such vivid display at the Warwick Police Department last Tuesday. The real information about the murder of Doug Massey will come out at an arraignment hearing on June 8. But it looks like it will take a long time in order to safely disagree with the warning I was given by a former Warwickite before I visited the police: “You’ll be the first openly gay person they’ve ever seen.” So much for changing times.

Lesbian Law Workshops Frighten Bar Association

MADISON, WI — The presence on the schedule of 12 workshops on lesbian law was an important reason why the Wisconsin Bar Association refused to fund last month’s Eighth National Conference on Women and the Law, according to *In These Times*. The conference was held in Madison the week-end of March 24-27. James Hough, executive secretary of the state bar association, said that financial problems and lack of precedents were factors in the Association’s decision not to fund. The Bar Association Finance Committee had recommended a \$2,500 grant to the conference.

But he added, “I don’t think there’s any question but that the lesbian law section caused some problems [with some board members] on whether or not the board would lend its [financial] support.”

University of Wisconsin law student

Emily Mueller, chair of the conference’s budget committee, noted that other state bar associations have contributed to previous Women and the Law conferences. This year’s conference is the first one which included formal workshops on lesbian law. “They told us if they funded us, then they’d have to fund Native Americans or 55-year-old white male Norwegian lawyers,” Mueller told *In These Times*.

However, Mueller believes that the lesbian law section was a crucial factor in the decision not to fund the conference. “It seemed to be a really volatile thing for them,” she asserted. “We mentioned the word ‘lesbian’ and everybody got red.”

Over 2,000 women attended the Madison conference, whose speakers included Rep. Elaine Noble of Boston and US Rep. Elizabeth Holtzman.

Radical lawyer Holly Maguigan, addressing a workshop on lesbian law, urged the use of civil law suits as a way of organizing for gay rights, better day-care, and equal employment. But the lawyer added, “I’m very cynical about the likelihood of finding justice in the courts. My analysis is that you go to court when you have some other reason than the search for justice to take you there, because unless you’re a white Anglo Saxon male, you’re not likely to find fair and unfettered minds to hear your case.”

Rep. Noble urged more women to run for elective offices. “There’s no other way we’ll get legislation passed for women,” she said. Noble said that male legislators would have defeated the Massachusetts ERA and that the women in the legislature brought about its passage.

community voice

to clothe or not...

Dear GCN:

I would like to thank GCN for the lack of nudes in your publication.

I find it rather difficult when arguing a point with straight people, or even gay people in the closet, to get my point across. The problem is, when I refer to a gay publication, it is usually inundated with nudes. The argument will invariably move to how sexually oriented the gay movement is. I feel that's a crock of shit. The problem is, it's difficult to debate. Many straights I deal with are confused about the gay movement, because they feel its roots are purely sexual. I find the gay consciousness to be much more than just that.

If a magazine is specifically produced for the purpose of showing nudes that's OK. I feel important articles not dealing specifically with sexuality can and should remain separate from nudes. I can't see the relevance of a picture of a really hot dude playing with himself has to do with an article about discrimination against gays in housing! I admit when I read something and it includes pictures of good-looking dudes, it's distracting! And I've found myself wandering from the main point of the article . . .

I hope that in the future, more gay publications will show the confidence GCN has in relying on the content of their articles to sell the paper. Even though sometimes I take differing views from some articles and letters in GCN, I think it's a dynamite piece of work. Good luck and thanks again.

Sincerely,
Steve Sasville

no suitable cover

Dear GCN:

Goddess knows why I've decided to criticize last week's cover when other things you've done have angered me more. But really! Tack, Tack. Sir Hanover and his indulgence in smooth, hairless chests is simply not a suitable cover for a paper which purports to include both males and females in its readership.

Give me a break.

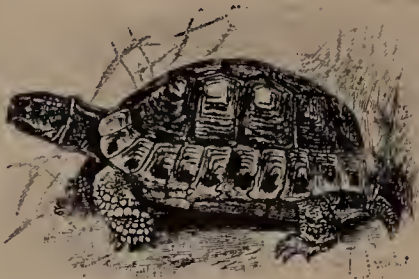
Lisa Schwartz
Boston

INFORMATION REQUESTED

The Suffolk County District Attorney's office is looking for two men who may have information about the March 31 slaying in Boston's Fenway. The two men — one tall and one short — were walking out of the Fenway on that night and told two men walking their dogs that "something is happening over there." The two men with the dogs later found the body of Ralph D. Heaney. The police already have four suspects in the case but the tall and short men are needed to make positive identification.

The District Attorney's office is also searching for the pair of glasses which the dead man lost.

If you can help, call Assistant District Attorney John Kiernan at 723-2050.



conference blues

Dear GCN,

I agree with Eric Rogers (Speaking Out/April 16) that the New England Gay Conference '77 was not well organized, presumably through inexperience. However, I think it is unproductive to lay blame for the results primarily on gay religious people. The growth of gay religious groups indicates that there is a large need for emotional support and spiritual expression among many gays. There is also obviously a need for sustained political activity on all levels by gays, alone and in coalitions.

In my experience, I do not see that the two are incompatible. The religious group I attend encourages gay political consciousness and activity among its members. I have also been active in the Connecticut Gay Task Force, Gay Alliance at Yale and Gay Rights Week at Yale. There are people of course, who will never be political and others who will never be religious. But it seems pointless to berate gays for not being in a politically advanced position. People are coming from different places and may be in different stages of development.

Out of a dialogue among all, perhaps political consciousness will develop further. For leftists to separate will effectively end their influence on most gays. For religious people to separate will tempt them to fade into straight society. Without dialogue we will all be lost to each other. People often learn and grow as much from their philosophical opponents as from their associates. I think that we as gay people still need whatever degree of unity is available; a shared perspective toward the rest of society gained by our way of relating to each other. A well-planned and fully representative conference would enhance what unity is possible and offer space for amicable understanding between people who are building the necessary but potentially divisive political, social and religious infrastructure needed for gay and human liberation.

I suggest that a committee be organized immediately, regardless of the site or host, to plan the content and structure of next year's conference. Such a group should consist of interested persons from all gay organizations and factions to insure a fair, exciting and productive 1978 conference. I will put all replies I receive at the address below, in contact with each other so as to facilitate the formation of a committee.

Sincerely,
Paul R. Keroack
P.O. Box 2031
Yale Station
New Haven, CT 06520

JOB OPPORTUNITY

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two-way street

Dear friends:

After reviewing *Gay Community News* for information regarding the New England Gay Conference, I wish to focus attention upon Eric Rogers' article, entitled "New England Gay Cop-Out." I do not share Eric Rogers' anger with American society as it now exists. "Acceptance" is a two-way social experience which not only includes archaic institutions and their oppressive methods of socialization, but also the new communities of people who align themselves under a separate and distinct philosophy. We as "gay" people, according to Rogers, should not elude ourselves by the myth and goal of "individualism." Yet, our present existence requires standing out to be heard, for as an individual community or as individual gay persons, we too must define the terms upon which the non-gay society is to be accepted. I will not accept any church, economic foundation, or institutionalized ideology which does not accept my standards for mutual/beneficial *co-existence*! And yet, I must not elude myself by believing that our present societal condition is static and unchanging. Our social institutions are opening up to us because certain persons *in* them are making a stand for life as feminine, as Indian, as gay as it is. If this is not the present concern, I should be happy to be gay in a utopian world in which no conflict (or probable change) exists, or cry with self-hate for what little progress has been made to free all people.

Sincerely,
Gare Brousseau



unproductive onslaughts

Dear Editor:

Eric Rogers writes that he thought he would puke when Merle Miller said, "It's good to picket the White House, but it is better to be inside it."

One of those inside the White House was Pokey Anderson, and the gay community could hardly have had a better representative. Her plane returned to Houston at 3 a.m. Monday. At noon she was forty miles south in Texas City to speak on gay issues to two classes at College Of The Mainland. At 8 p.m. she was in front of Houston's City Hall to spark a vigil supporting the city's Woman's Advocate. Aside from typing vitriol and puking, what has Rogers done lately?

In the same issue, I find Morty Manford attacking Sasha Gregory-Lewis for attacking GCN for attacking David Goodstein. The New England Gay Conference was also laid to waste.

If Anita Bryant really wants to devastate gay liberation, she should pry her fingers from her Bible long enough to thumb through the printed gay media.

Scathing onslaughts may be fun, but they aren't very productive. Will we never cease practicing intellectual autogenocide?

Frank Kameny once wrote, "I will work with those with whom it is possible. I will work without those with whom it is not possible. But I will not work against another gay activist."

Those are good and experienced words directed to the wise.

Hugh Crell
Houston, Texas

liking livingston

Dear GCN:

I really have a bad taste in my mouth over the GAA condemnation of Robert Livingston's appointment to the NYC Human Rights Commission as you reported it in your April 9 issue.

Certainly, it's an irony that he will be put in the "position of ruling on the rights of others which he himself does not possess," as the GAA statement said, since the City Council has repeatedly voted down gay rights here. But the appointment hardly reflects dishonor on Livingston. The Human Rights Commission, in the person of its former Commissioner, Eleanor Holmes Norton, has consistently and forcefully supported gay rights before the Council and in other contexts. And certainly no one would argue that it's a bad thing to have a gay delegate on the Commission. I don't know what motivated the City Hall powerbrokers to appoint Livingston and frankly I don't care. The press coverage accorded to his appointment was hardly counter-productive to the gay rights cause or the goal of gay visibility.

You reported that the GAA statement "noted that Livingston was 'unknown' to the gay community." That's bullshit. He's been working out in the open for gay rights for a number of years now, as a board member of the Task Force and the publisher of *More*, the national journal-isim review.

A lot of us on the "radical fringe" have bitterly complained about revisionist elements in the movement while at the same time complaining that people with influence and wealth have withheld their support. Bob Livingston has consistently given his name, time, money and energy to a cause many of his friends consider irrelevant and embarrassing. It seems pretty despicable to me that we first complain and then condemn someone like him. There isn't anything "dishonorable" about his appointment. It's an honor for him and for all of us to have him on the Commission. Speaking for myself, it means more to me at this point than passage of the bill — can you imagine what kind of cynicism and "chicanery" that would take?

Sincerely,
George Whitmore
New York City

prison priority

Dear GCN:

I totally agree with Mr. Davis' letter this week. It was grossly wrong for those Tucson killers to go free. They should have been imprisoned for a long time, just like the men involved in the Puopolo killing in Boston. When that day comes, we can all walk freer.

Joseph Belcher

antiseptic mannequins

Dear Editor:

I find it appalling that you should choose to caption Don Hanover's photographs with Walt Whitman's poetry. When Whitman wrote, "Welcome is every organ and attribute of me, and of any man hearty and clean, / Not an inch or a particle of an inch is vile, and none shall be less familiar than the rest", he was saying that nothing human was alien to him. He was not deifying Don Hanover's antiseptic models, dredged out of the gay community's most lookist and dehumanizing establishments.

Whitman wrote of real people in real poses. Hanover photographs slick and glossy mannequins in what can be called, at best, contortions.

For a better revolution,
Cha Cha Heels
Fort Hill

gossipy trash

Dear GCN:

I found the interview with Merle Miller a waste of two pages of your paper. Such trashy, gossipy, trite crap! My, my, Mr. Miller, aren't we eager to drop names: to imply, suggest that a person is, or might be gay, closeted, etc. . . .! You are no different than the typical gossip columnist and reporters of the "confessional," "movie" and even (unfortunately) "straight" newspapers.

How sad and yet, I think, typical of too many gay men, who have so little content and quality in their lives (except materialism) and who hunger for gossip and spread that gossip about their own, so-called "friends," or anyone else.

You leave a rotten taste, Mr. Miller, as to where gay men's heads are at.

And, oh yes, who gives a shit if the *New York Times* reviews so-called "gay" (you should excuse the expression) literature. Most of it (with few exceptions) is not worth reviewing or reading. It is full of old models, worn out rhetoric, religious bullshit-salvation and lacks literary style, content and quality.

When will gay men bring quality of life, respect for self and others, into their lives????
(Signed) Bobby



gcn contributors

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COSMEP

Sexism in the Bars, Baths, and Bushes

By Steven Blevins

Bars, baths, and cruising areas such as the Fenway have for a long time provided a great deal of structure in the lives of Gay males. I would like to discuss the effects of such structuring on the ways in which we, as gay men, relate. None of the locations or activities described herein are unfamiliar to me. I'm writing this because I've felt a deep dissatisfaction with the obviously sexist actions committed by myself and others in these settings.

Interestingly enough, the most successful gay-oriented business in the country is the Club Baths. One pays at the door of a bath-house for the privilege to participate in a sexual Supermarket Sweep. The climate is one in which youth and physical beauty are negotiable currency, and the older and less beautiful are resigned to dark corners and "orgy rooms."

In the Fenway and the Bird Sanctuary, a similar climate dominates, compounded by the tragically proven fact that these places can be dangerous. The added presence of an unadmitted but nevertheless powerful shame seems to motivate the degree of anonymity and speed with which sexual acts are undertaken. In such places we relate utilizing only our sexuality. It makes for quick, easily obtained, perhaps temporarily satisfying climaxes. But this facelessness, in the long run, threatens the pride we have developed, and continue to develop in regard to our gayness.

The political factions that promote promiscuity as an expression of protest against heterosexual oppression of gays seem to ignore the destructive effects habitual behavior may have. Certainly, the repressive bullshit that masquerades as morality has inhibited too many sex lives. But to call the exploitation of gay men by gay men anything other than what it is, indicates a reluctance to struggle toward a liberation that includes freedom from *self-oppression*. Casual sexual encounters based on mutual attraction and affection are one thing; the negotiation of sexual encounters in order to appease a societally-defined male ego is another. Unfortunately, too many of us are attempting to "prove" our manhood by the tired heterosexual method of "keeping score." None of us should be in the position of having to prove a gender we were born into.

For many, gay bars have been the traditional vehicle for coming out. Gays, unlike heterosexuals, are rarely provided with homosexual companionship at home or at work. This has made for a frequent overdependence on those social contacts offered by the bar scene — contacts which are often by the nature of their starting point, unfulfilling. The terms "number," "trick," and "meatrack" need no explanation. They represent an attitude that has become fashionable, and not been seen for the self-hatred it implies. Too many burnt-out relationships begin as sexual ones because bars coerce us, and have coerced us for years, into relating on strictly sexual levels. This has endangered our ability to relate to other men beyond our own sexual preferences. What's necessary is a disruption of the constant objectification of one another on the basis of age and physical appearances. Regardless of our sexual orientation, we were raised by this country to conform to the stereotypes of an oppressive, sexually dominant creature who suppresses his

feelings and isn't comfortable with the feelings of others. This image which often requires large amounts of drugs and alcohol to maintain, must be dismantled for who we are as people to surface.

It's less a task of avoiding or doing away with the areas where gay men congregate than it is demonstrating a more compassionate consciousness when in them. Oppression can be a matter of cooperating with oppressors by continuing to act in inhumane, self-negating ways. Gay men, if we're to refuse our oppression, must recognize our sexism against one another, and relate in ways that reinforce, not deny, our brotherhood.



Expelling the Genital Exchequers from the Temple

By Louie Crew

The proper task of Gay Christians is not the seeking of acceptance. Gay people won the only important acceptance at Calvary. Our proper task is to bring the Good News to nonGays that God loves them with no reference to the sexual privileges that they have appropriated for themselves. Without this Gospel perspective, we run the grave danger of worshipping respectability, not Christ.

Our message must be a prophetic call for nonGays to repent, demanding not their guilt-trips, but their amendment of life.

Perhaps the most common thing the Church is saying today is, "We love Gay people; we just don't approve of Gay sexual acts" — a fancy way of updating earlier claims to "love the sinner but not the sin." That claim by the Church is patently false, as it has always been. When the Church has genuinely loved sinners, it has sent missionaries, even to the antipodes. There has been a visible Gay community in America for over 50 years without so much as a chapel mission from the Church! The New Testament standard for "love" is always service: "Do you love me? Feed my sheep."

NonGays in the Church frequently talk about us as threats to the family. We Gays also have vital interests in the family, particularly in those families who cannot love us their Gay children. Every year between six and eight million parents desert their children; two to three million teenagers run away from typically unloving homes. The divorce rate is rapidly approaching 50 percent, not including those hetero couples who remain locked in dead unions. Heteros do indeed need a radical reassessment of their sexual priorities, but it is hardly on target for Gay people to be accused of hetero crimes.

For the last three years I have been monitoring as closely as possible the plight of Gay people in the Episcopal Church. Some positive developments have occurred. We Gays have organized. We are approaching 1500-2000 people on INTEGRITY membership rolls. We have thirty or so chapters meeting regularly for worship and sharing. We have had supportive, if preliminary, resolutions about Gays from our Church's legislative body, The General Convention, meeting in Minneapolis last summer. We have met with dozens of bishops, diocesan commissions, etc. Bishop Paul Moore ordained the first openly Gay person to the priesthood this January. Many more priests already ordained have had the courage to come out, and others are becoming increasingly militant in their closet underground railway stations . . .

But still the need for spiritual sustenance and religious education is vaster than even most Gay people realize. Gay people are suffering literally on every block in America, not just from the very real threats of political and social stigma, but from spiritual loneliness and incompleteness caused by the unloving hetero majority. Every day I come into contact with new Gay pain: A Lesbian wife of a clergyman languishes in fear and confusion in Nevada. A young man leaves his parish in profound disappointment because it has become an exclusively heterosexual club . . . Multiply these stories by millions.

We must expel the genital exchequers from the temple. We must have the courage to turn over their tables.

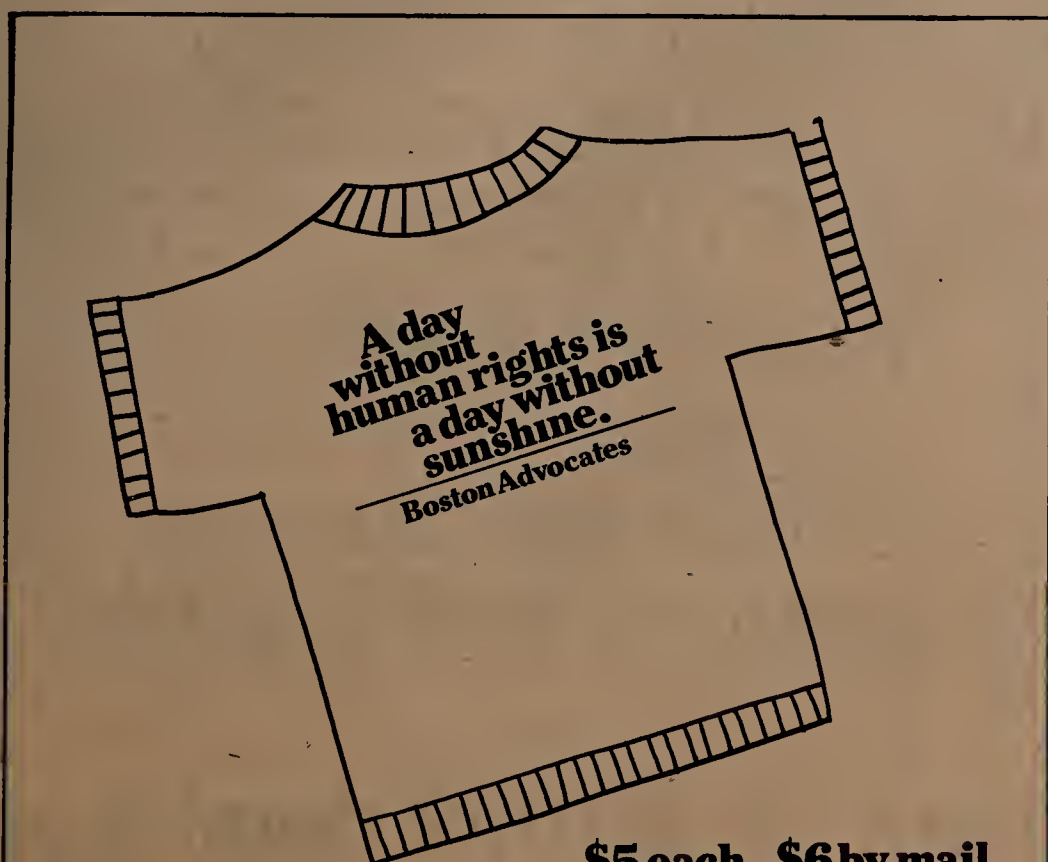
"Thy kingdom come" we are commanded to pray, not the heresy the hetero usurpers of the Gospel would preach: "Thanks for sending us your kingdom already, neatly encapsulated in the model hetero nuclear family."

Christians of all times face their biggest temptations in the rewards given to those who would dilute the Gospel and make it the servant of reigning establishments. Few have the stamina and the conviction to demand justice, to follow a Christ who separates husbands from their wives, wives from their husbands, children from their parents. Gay people are called to such a spiritual and holy mission.

We are the meek inheriting the earth. The Queendom is at hand.

Louie Crew is the founder of INTEGRITY, the national organization of Gay Episcopalians. This material was first given at a panel on Gays and religion at the Second Southeastern Gay Conference in Chapel Hill, April 1977.

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Deceased Lesbian Mother's Lover Fights for Child Custody

By Lisa I. Schwartz

DENVER, CO — A Denver woman is fighting for custody of her deceased lover's daughter in a new area of lesbians' battle for child custody rights. The woman, Donna Levy, jointly raised Betty (not the child's real name) with the mother Jeanette Hatzapoulis. Hatzapoulis committed suicide last July and in a suicide note — now lost — asked that Levy be given custody of the child. Although Levy and Hatzapoulis split up in 1974 — with Betty staying with her biological mother — Levy maintained a strong relationship with the seven-year-old child, seeing her several times a week.

The deceased woman's sister and brother-in-law, Lois and Bill Lucero, are also seeking custody of Betty. These people now have temporary custody of Betty, though Denver Juvenile Court Judge Orelle Weeks noted that Levy, "... in the long run is the preferable custodian." In her decision, Judge Weeks granted visitation rights to Levy.

Florida

(Continued from page 1)

unforeseen circumstances, we should win."

Ethan Geto, who managed the campaign of Bronx Borough President Bob Abrams for New York Attorney General in 1974, will be the campaign manager for the gay effort in Dade County. "He's a real heavyweight," Basker noted.

Basker also announced that all money which gay people throughout the country donated to the Miami Metro Commission to help underwrite the referendum will now be returned. "We made it clear in the end to the Commission that we did not intend to purchase our civil rights. We held the line and the strategy worked," observed Basker.

Opponents of the ordinance suffered another setback when a Dade County Circuit Court judge refused to rule the ordinance unconstitutional. Judge Sam Silver, in a decision last week, ruled that the gay rights ordinance "does not violate constitutional due process or equal protection rights under the United States Constitution." Ellis Rubin, the right-wing businessperson who brought the case into court, may appeal the decision but this is unlikely to affect the referendum.

The custody battle began when the Luceros refused to let Levy take the child from their home one day when Levy returned from work. This had been the arrangement for several weeks. Gil Lucero reportedly told Levy that she and Betty were "too close" and that Betty needed a father figure in her life. Despite an agreement between the deceased woman's mother and Levy that the child would stay with the Luceros during the day while Levy worked, Mr. Lucero refused to release Betty to Levy's custody. Wanting to avoid an argument that would upset the child, Levy left the Luceros and consulted an attorney.

The case wound up in Juvenile Court, where Judge Orelle Weeks delayed a decision on permanent custody, seeking testimony from a therapist with whom the judge had ordered the Luceros to consult. The judge also ordered Betty to be seen by a psychologist, with the costs to be shared by the Luceros and Levy. Levy herself was not ordered to seek professional help.

Since the January decision, neither Betty nor the Luceros have seen therapists. Recently, at a meeting of the principals and their attorneys, the Luceros announced their separation and said that they lacked the funds for therapy. It was not indicated which member of the couple will continue with the custody suit.

In light of the Luceros' separation and their defiance of the court order, many expect that the judge will award

custody to Levy. She and Betty have resumed visitation on a daily basis. The next court hearing is set for June 23.



Harry Reems: The Government Closes the Book

MEMPHIS, TN — United States government prosecutors have decided to drop all charges against porno star Harry Reems. Reems, who had been found guilty of conspiracy because of his one-day stint of acting in the x-rated film "Deep Throat," had had his conviction overturned two weeks ago by Federal District Judge Harry W. Wellford. But Judge Wellford only ordered a new trial for Reems, leaving it up to the government to decide whether or not to re-prosecute the actor.

The government's decision to drop all charges against Reems also extends to the actor's pending trial for his role in the film, "The Devil in Miss Jones." Reems, actress Georgina Spelvin, and six others had been indicted for that

film in a similar conspiracy indictment. Charges against Spelvin in the "Miss Jones" case were also dropped last week.

The judgment of US Attorney Mike Cody not to re-try Reems appears to close the book on what many civil libertarians felt to be the most alarming conspiracy case since the trial of the "Chicago Seven." Reems' Memphis "show trial" on charges of conspiracy to produce and distribute "Deep Throat" brought US prosecutor and anti-smut crusader Larry Parrish into national prominence. However, with the advent of the Carter Administration, the Republican Parrish was dismissed from his post and the more liberal Cody named as US Attorney.

In ordering a new trial for Reems,

Judge Wallford had stated that the actor's participation in the "Deep Throat" pornography "conspiracy" had taken place before the US Supreme Court's *Miller vs. California* ruling. That ruling allowed individual communities to set up their own "community standards" to define what is pornography. However, in overturning Reems' conviction, Judge Wellford refused to rule on whether an actor or actress could be prosecuted as part of a "conspiracy" in a pornography case — considered by many observers to be the most frightening aspect of the Reems' prosecution. The judge also refused to order a new trial for the eleven other people and four corporations found guilty in the "Deep Throat" case, and they will be sentenced on April 29.

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John Rechy Speaks His Mind

By David Holland

DH: Most of your work, in fact all of it, is autobiographical so it doesn't need much expansion, but can you talk about your first experience receiving sex-money and how the idea of hustling came to you?

JR: That's always been a very mysterious thing. I suppose that before I even knew that hustling existed I was somehow preparing to hustle. When I got to New York, as I've narrated in both *City of Night* and *The Sexual Outlaw*, it just seemed as if the whole world had been waiting for me. And indeed I learned about it at the Sloan House YMCA where I was in the showers and a Merchant Marine did indeed pick me up, asked me if I had eaten, I said no, he ordered hamburgers and he said to me that if he had met me last night he would have paid me some money because he had gone with someone not nearly as attractive. And I just felt this incredible excitement and pretty soon I was out on Times Square that very night.

DH: After the emergence of *City of Night* you fled the publicity hounds. Can you talk about why you made that move and what affected it?

JR: I had not expected *City of Night* to be the big hit that it was. When it turned into it, I was coincidentally in New York. A friend of mine had invited me to be there, I started getting invitations from people I had never even known. God knows how they even got the telephone number and I saw that it was all arbitrary; I could have been anybody. They were seeking me out as an arbitrary fluky sort of thing. Then there were items in the paper about me that were untrue and I just freaked out; I didn't want to lose my privacy. So I left the country and then began the imposters — the weird people who went around saying they were me. When I got to El Paso people began coming over to my house. They coned my mother into letting them in and they would steal things that belonged to me. There was a young girl who came in and locked herself in the bathroom for a long time. All these things. I just simply pulled back from them, I wanted to remain myself.

DH: When did the *Sexual Outlaw* begin for you?

JR: It was in a growing period for such a long time, it's hard to determine. The beginnings certainly came in Los Angeles when I saw that the oppression of the homosexuals is worse than ever. We're living in the era of the new closetry in which we tell ourselves that everything is *really* good, and I saw that it isn't that way on what I call the "battle-front." Just in Los Angeles last Friday, and this is on the authority of a friend of mine who's an attorney, thirty people got arrested. So I think, my god! With the "new closetry" saying it's all right and now we're going to teach you how to set a correct table, it seems to me that it's a very dangerous time to ignore what is happening.

DH: In the writing of your book, you say there's an aspect of pressure and oppression that brings about a creativity. You state time and time again, especially in this book, that it is the pressure and oppression that also bring about what you term a "rage." Does that mean that lack of oppression connotes a lack of creativity?

JR: The nuance is this: I do not deny that the pressure on homosexuals has produced so much of the art work that so many of us have done; certainly it has produced mine. I'm just simply saying that pressure, if released, would

not dry up art at all. It would simply become another type of art based on liberation rather than repression. It would be a very joyous one rather than being a compulsive or dark art. I have been attacked for that sort of thing. I think that art would flourish in a different sort of way; for example the Elizabethan art, the Renaissance, where all the climate was very positive. I think that that would happen with the art that is now largely produced out of repression.

DH: In many senses *The Sexual Outlaw* is a political journal, and it centers on one particular form of politicking for yourself, that is of "street-sex." What do you think of the validity of those who are pushing through legislation and anti-discrimination ordinances in suit-coats and ties and only know of "street-sex" by their reading of it?

JR: This is why I defined a certain battle-field. To me the revolutionary, the true revolutionary, fights a battle where the real oppression occurs. The civil rights movement began not when people were trying to change laws on paper but when they went out into the streets and that beautiful woman said, "I'm not going to move to the back of the bus, bust me right here." When they sat in at lunch counters and said we're in the white only section, so bust us right here. Since ours is a minority that is defined by sexuality it seems to



me that the real battle is one that confronts openly the oppression of the laws. And let's face it: there is no law against us getting together and having a gorgeous dinner in middle-class oriented couples. There is a law against copulation and that's where I think the revolutionary comes in. I think that different people fight it in a different way and I would be the last to put down the wonderful advances that have come from people who have worked in a very different sort of way. I am simply defining a kind of revolution.

DH: But what people in the "bushes" are saying to the police, Bust Us!

JR: We're not really saying bust us. I think that one of the most odious myths is that myth which homosexuals have indeed absorbed and I think it's one of those straight myths that is totally counter-revolutionary: That

homosexuals want to be punished. That is bullshit! There may be one or another, one always takes the exception with a generalization, but I think that nobody wants to be punished; that is simply a straight myth to say that we are so ridden with guilt, that we go out in order to be punished by the repression and the horror that is put on us. That is simply not true. I think that because we have been called sinners, sick, and criminal our defiance takes the form of public sex.

DH: At one point you commented that the gay liberation movement has positive elements when it isn't being used as the ultimate cop-out. Can you discuss what you meant by that?

JR: For a short while I was talking to students and when I would talk about the conditions that they simply didn't know about — getting busted — there was a very lukewarm attitude. In fact I remember one kid saying, "Hey man, you know like they're leaving us alone in the bars where we dance." So I think what has happened, and I think this is true for other groups, is that often the individual responsibility to assume control of his identity is dissipated because these little womby groups make it very easy to sit in a room with, oh forty other homosexuals and say, "Oh, I am a homosexual." And forget the difficulty of someone, say in Brownsville, Texas, for Christ's sake, on whom all these pressures would come down if he identified himself. A lot of energy is dissipated by making it easy in groups and the positive energy that that creates has not been thrust outward.

DH: Where do you see the visible strength today in the movement?

JR: I don't see that much but then my concept of what should change is different. I do want to say that I don't consider myself a gay spokesman. I think there are too many fucking spokesmen; ten under every palm tree. They almost seem to wait for some incredible bust in order that they can go on television and do their bullshit rap. I detest it and I am not a spokesman. I think we are the sum-total of individual experiences and I get criticized a lot for writing about what is called the "dark side" of the gay world; which I think is bullshit. My answer is: Look man, I'm writing about my experience, you write about yours. We are not one experience. "The" gay experience is not so. There are many, many gay experiences similar to many heterosexual experiences and each has its validity.

DH: A recurrent theme of the book is a sexual theory that you have encapsulated into one word: "Rage." This rage of which you speak comes from many sources and centers principally around sex and the kinds of sex you have been writing about. This is known to have made a political foundation for you but do you believe there is a rage in those not involved in that form of sex-expression?

JR: Let me say this: I find not enough. I find the complacent bickering, for example, of what I term the reactionary forces jockeying for star status, who's going to be the spokesman? I think that's an entirely different kind of thing from what I'm talking about: the ancestral anger of the Bible that has brought about so much suffering. The fact that so-called liberal groups don't even know that we're getting decimated. The fact that police can move into a gay area and do whatever the fuck they want, no matter what the laws are. That's the kind of anger I'm

John Rechy, author of such books as *Sexual Outlaw*, has never been known to subjects themselves are rarely ones who often been damned for exposing what is his experience. In the recent interview Rechy with Grove Press, he emphasized that the

Rechy does not fabricate harmless. He writes about what he experiences — in hand. There has never been any doubt. Rechy's earlier books, was in fact Rechy's core of gay hustling — your-pleasure-to-colored glasses or any sugar-coating. His recent documentary, *The Sexual Outlaw*, is a political reasons.

Rechy's work first appeared in 1965. A raft of publicity-seekers forced him some solace. The critical opinion varied from him bloodless and exploitative.

In the past Rechy has been reluctant to work had clearly spoken for themselves. *The Sexual Outlaw* he has become more answering questions many of his readers.

"The civil rights movement were trying to change laws, went out into the streets and said 'I'm not going to move to the back of the bus, bust me right here'."

"Look man, I'm writing about my experience, you write about yours. We are not one experience is not so."

"I find it very significant that the gay world that adores the form is now the uniform of the there, of the 'brown shirt' despise us."

talking about, not the kind of anger about who's going to march in which parade — which I find absolutely disgusting.

DH: You devote a chapter to women but you don't really discuss lesbian politics. Would you care to discuss their involvement or visibility at all?

JR: I have a vast admiration for lesbians. I find their presence very stimulating and wonderful. Yet I did not feel I was the one to speak about it. I am a male homosexual and I felt it would be gratuitous and perhaps inaccurate if I did too much in that area where another group is involved in its own form of revolution. I have a vast admiration and I feel we can learn a great deal, not only from lesbian women but straight women who are moving against their own oppression.

DH: There have been too many "feminist" men who have been trying to make some kind of statement where I really feel it is much more up to the women...

Sexual Outlaw

'The Sexual Outlaw' Reviewed

By Michael Bronski

In the mid-Sixties with the publication of his first novel, *City of Night*, John Rechy showed great promise both as a novelist and a commentator on the contemporary male homosexual scene. His next novel, *Numbers*, was a tight work detailing sexual compulsion, an elaboration of one of *City of Night*'s themes. Now, after three novels dealing with other material, he has returned, in *The Sexual Outlaw*, to his earlier concerns.

The Sexual Outlaw is described as a documentary although it is probably closer to Capote's concept of a non-fiction novel. It is divided into three interspersed sections: the sex-filled weekend of a sometimes male hustler; montages of various newspaper accounts of homosexual oppression; and personal statements on both the gay life and movement by Rechy. Obviously intended to form a whole, the three sections never quite meld, leaving the reader suspended somewhere between life, art, and the press:

DH: There is a narcissism that abounds in your work partly because it is autobiographical and partly because I believe you have some very strong feelings about it. Can you discuss your particular needs for that feeling and what it means to you?

JR: I think narcissism is one of those manifestations in our life that is cast in a very negative light. To say that someone is narcissistic is to say something bad. It's not very different from the gay context where you were called a pervert because you were a homosexual. There is a judgmental quality in being called a pervert and there's a judgmental quality in being called a narcissist. I find it very up-front and very glorious to be narcissistic. There is too much fighting against you for you to fight yourself. In the gay context we are very aware of bodies and I think this is one of our strengths, our aesthetic strengths, to be aware of form. We move into choreography, into painting and all these aesthetic areas. And the body too, but I'm not saying, by any means, that all bodybuilders are gay but certainly the form of bodybuilding is gay. Anything that makes beauty: you spend x-hours on a book, you create a beautiful book or painting and it seems to me in the area of narcissism to create a beautiful person is very consistent with that. I think it's a hang-over from the Puritan attitude and from the Bible: "The world's greatest sinner" and all that bullshit.

DH: You implied that an announcement from the psychological world that homosexuality was once deemed "sick" has spawned the need or desire for beauty. Can you elaborate on that equation?

JR: When a gay kid first realizes he's gay he's thrown into an atmosphere in which he gets the message that to be gay is to be sick, to be somehow mangled, somehow incomplete, something shameful. I think once we get past that point there is an assertiveness (among some of us) to become good-looking. So it's a conscious creation of the self. The kind of beauty I admire is a very constructive beauty. I believe in appearance as such. That is a large part of the root — the root that leads one to develop beautiful creativity. There are certainly different kinds of beauty. I'm simply saying: Don't ignore the physical one too, that also is creative.

DH: So you acknowledge beauty outside the perfect Roman nose?

The promiscuous homosexual is a sexual revolutionary. Each moment of his outlaw existence he confronts repressive laws, repressive "morality". Parks, alleys, subway tunnels, garages, streets — these are the battlefields.

To the sexhunt he brings a sense of choreography, ritual, and mystery...

What creates the sexual outlaw? Rage.

Most of the book is an elaboration upon this model. It is a world of defiance, of securing human dignity with sexual activity. And it glorifies (perhaps defensively?) public sexuality by elevating it to the quasi-mystical with talk of "ritual" and "mystery."

The bulk of the book is concerned with Jim, the male hustler, and his numerous sexual encounters; his life is shown to be both terrifying and glorious. The first because he knows his activity is compulsive and cannot stop himself; the second because he is breaking the straight man's law, because he is a revolutionary.

In Rechy's eyes the outlaw becomes

even more than a revolutionary — he becomes almost a saint. Like the early Christian martyrs whose behavior brought them sure death and the glory of heaven, the outlaw's activity brings him both more oppression and a new sense of freedom. Like Teresa of Avila's involuntary transcendence, he accepts his drives, feeling intuitively that they are a movement to a greater good.

Jim, the hustler, is Johnny Rio, the main character in *City of Night* and *Numbers*. Only this time his actions are put into a broader social context. The lean, hungry prose of *Numbers* is explicated by newspaper accounts and Rechy's own evolving consciousness. The problem is that the explication is not always believable. He jumps from the particular to the general and doesn't quite make it across.

Rechy's accounts of homosexual oppression are well chosen and hard-hitting. The psychopathology of the

(Continued on page 10)

City of Night, Numbers and now The Sexual Outlaw. Rechy has tread lightly on his subjects and the book is in idle cocktail chatter. Rechy has been termed the "dark side" of the gay movement. He gave to GCN through his publisher, a "bullshit."

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JR: Exactly, exactly.

DH: I wanted to know what your own feeling was in light of your inclusion.

JR: That's it exactly and that's why it is so brief. I simply didn't want to move into an area; I just wanted to give a point of view.

DH: In the same chapter you begin to discuss the much maligned "fag hag," but you didn't really elaborate on what these women provide for the coterie of men that surround them.

JR: You're right, I didn't go into a full discussion of it but I did try to indicate that it is based on a kind of mutual hatred. These women provide virginal mother figures for one and often they are used as sacrificial figures. I think these women are very pitiful. They are a surrogate object to hate. I chose not to go into it because, as you know, this is a very personal book and I wanted to speak with personal authority; not as a spokesman. I didn't want to concentrate on an area that I felt others should be defining.



Left.) But the Left of the gay movement has certainly come in with a very negative attitude of: it is wrong to flaunt the body. Which I find to be very Puritanical. So it seems to me that it is beauty and narcissism that has to be defended at this time. The other has certainly gotten its due. We admire the intellect, as indeed we should, and admire all sorts of other endeavors but when the area of physicalness comes, it's reduced to vanity. I'm saying: let's give it equal status.

DH: In your literature there has been an explicitness that has been a component of the poetic style of your writing. Where do you find the need for this sexual explicitness in a book that is being promoted primarily as a documentary?

JR: There is a sexual passage between Jim and another very muscular man that is kind of a peak to the book. I feel that much of the joy of homosexuality is in the fusion; the conscious aware-

ness of two men challenging all the societal strictures. There is almost a kind of magical beauty in the fusing, like a dance. I'm not sure I've answered the question.

DH: What I'm getting to is to ask whether you feel the explicit quality that has before been a part of your books, because of its sexual frankness, will limit the readership of *The Sexual Outlaw*, when in fact a less explicit book would have found its way into the hands of more people who might be enlightened by your political viewpoints?

JR: To the contrary. That was a very conscious decision for the same reason that the factions that I would otherwise identify with are now denying the sexual. I am now getting reports from magazines that say I emphasize the sexual and that's not what the gay movement is all about. I say that's bullshit. Obviously the review has problems. I won't call it penis-envy because I don't want to resort to a cliché and to a stereotype but obviously he was very personally hit to the quick. I find this revolting: for people to be superior to sex. Freud said it was the primary urge. Whether it is the primary one or not, it is certainly among the top three and yet people get so fucking superior about it. Oh! It's pornography! But sex is this important drive and to say otherwise is to be very, very dishonest. I wanted very much to put the explicitness in the context of revolution.

DH: You are liberal towards all sexual acts except when aspects or hints of S&M emerge, then you resolutely close all further sexual doors on the matter. Can you discuss this further?

JR: The difference is in the revolutionary context. It can be delineated this way: If the rage that repression produces was thrust outward against the forces that make us victims that to me is a life-style that is creative. If the energy that is being produced is energy that is being turned inward, that to me is counter-revolutionary. Therefore fascist. The S&M faction relies on willing victimization and willing victimizing of our own. S&M relationships rely on having two gay people performing. I've been in it. I'm not taking the stand of any moralist. I have done the whole S&M route: the costumes and all, so I'm not talking from any rarified point — that's very important. That I have experienced it, that I have lived in it,

(Continued on page 10)

John Rechy Interviewed

(Continued from page 9)

and that I am very excited and still tempted by it. However, I find it very significant that S&M is the faction in the gay world that adores the uniform. The ultimate uniform is now the uniform of the cop and then, here and there, of the "brown shirt"; these are the people who despise us. I think we do ritual imitations of the straight world's hatred of us and when that hatred is turned inward and we call our own fags, queers, and order ourselves or our own people around like slaves we are doing an imitation of the straight world. But beyond that the energy is being forced on us to hate ourselves whether it be through S and M or some other way, rather than to thrust it outward and stop the real sadism that is crushing us from police and straight gay-haters.

DH: So, in other words, your difficulty is not really with the sexual fantasy of S&M but with the mis-direction of energy.

JR: Yes, I think the fantasy enriches the gay experience and a lot of what is called S&M is distinctly not. I'm not trying to say: let's try to get away from power rituals because power manifestation is a very important element of sex. It is when it takes the form of charading gay punishment, punishing one of our own in order to allow him a gay contact. One person will punish the other one in order to allow him a contact. It is inescapable what we are

doing, saying it is so dirty. On one side one is saying: it is so dirty, I'm punishing you for wanting it. The other is saying: it is so dirty I need punishment in order to do it. Some so-called leather spokesmen give a rap that would be placed in Nazi Germany. There is a bar

here in L.A. that duplicates a police station.

DH: That was mentioned in your book, wasn't it?

JR: Yes. That is our enemy. It seems to me we go around fawning on our enemies. The Nazis hated us.

DH: Are you working on anything now?

JR: Well, my screenplay of *City of Night* is getting a lot of attention. It's an up-dated version.

John Rechy Reviewed

(Continued from page 9)

Los Angeles Police Department makes one glad to be living anywhere else but there. Law, religion, and medicine are also indicted for their past and current abuse of homosexuals. But other than good documentation they really do not tell us anything new.

In the personal sections Rechy takes a more philosophical/political approach. While some sections are uninteresting hype about gay pride marches, he does deal with some interesting ideas toward the end of the book. His stand on S&M is very strong:

The conclusion is inescapable. The motivation of the "M" — as well as of the "S" — is self-hatred. There is no

"S" in such gay relationships. The whimpering "masochist" and the "tough" posturing "sadist" are, in reality, only two masochists groveling in self-hatred.

Gay S&M is the straight world's most despicable legacy.

It is an interesting stand, though an odd one in the context of the rest of the book. Much of Jim's life is given over to body-building and extreme narcissism. This manifests itself sexually in the fact that he lives only to be desired, is terrified of being rejected, and in all of his encounters connects only once or twice with his partners. Rechy admits this is a shortcoming but never really sees it as self-inflicted, or masochistic.

Exactly what does Rechy's "revolutionary" want to accomplish? He is

DH: You want to stay with non-fiction for a while?

JR: I think. I'm writing a book called *Autobiography: A Novel*, which is really autobiographical.

DH: Will it still be a politically-laced memoir?

JR: Yes, I'm moving very much in that area and I find, alas, but few people are seeing the political implications of sex.

not really critical of heterosexuality — only of what he calls the "heterosexual dictatorship." He almost never mentions the oppression of women, or for that matter, lesbians. (Does he feel that they cannot be revolutionaries too?) He does not attempt to resolve the contradictions of his narcissism — or question the contemporary standards of beauty and looksism that are at the base of it.

The Sexual Outlaw might have been a better, more interesting book if he had left the first part out (we have already read it in *Numbers*), and spent more time thinking through his philosophy and politics; there are interesting things here, but not very evolved. As it stands now, a book of more than 300 pages calling for nothing more than sexual freedom for male homosexuals is not really very interesting.

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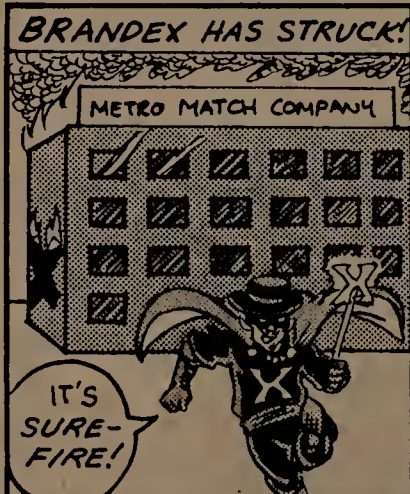
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A Sack-full of Films

By Steve Blevins

WARHOL'S BAD

Bad, the Warhol-produced film directed by Jed Johnson, playing at the Saxon in the esophagus of the Combat Zone, precipitated a tense relation between audience and "art." X-rated means sex, and even the most zealous Zone devotee would have found little to be aroused by in this esoteric offering. In *Bad* a suburban electrologist (monotonically portrayed by Carol Baker) plays corrupt den mother to a female collective of psychotics-for-hire. Baker, as Hazel Aiken, monitors the implementation of cosmopolitan revenges: a Soho sweetheart wants a man who injured her husband thrown in front of the IRT; an obese woman, insulted for wearing shorts, arranges to have her offender's Irish Setter exterminated; a rich suburbanite wants someone to do in her autistic child. Into this coffee-klatch of hit-women stumbles Perry King, the leather-perfect synthesis of Christopher Street psychotic chic. As atrocity after atrocity is given its cinematic due (we're shown fingers being snipped off, and a disturbingly graphic infanticide) tension builds around the switchblade Perry King fondles with dis-

tracted affection. What evolves is a stridently moral tale of bad girls versus good guys, a satirical assault on traditional female roles of mother, homemaker, and wife. This is marred only by Warhol's suspiciously repetitive view of women as drag-queenish mannequins, props with which to present his fantasies. However, the opening sequence (with initials A.W. carved into every frame), the clean cinematography, and scenes wherein the actors transcend their consciousness of themselves as actors, render this an interesting stage in the development of Warhol's peculiar vision. Just as the sex in this film has little to do with porno, the violence differs from the violence of self-righteous films like *Straw Dogs*. *Bad* presents its atrocities in order for us to react to the characters who perpetuate and profit from them. Perhaps, in this post-*Exorcist* era, the unspeakable is *de rigueur*. However heartless it seems, Perry King, Susan Tyrrel, and a host of chronically urbanized creatures give *Bad* a sometimes brilliant sense of humor and a quality of characterization heretofore unique in the genre of films produced by Andy Warhol.

by Jed Johnson. With Carol Baker, Susan Tyrrell, and Perry King. Sack Saxon

WELCOME TO L.A.

"These days everything sounds like a line," Sally Kellerman coos to Keith Carradine in *Welcome to L.A.* The film perfectly illustrates her perspective. Never has a group of actors uttered as many mealy-mouthed platitudes as you'll find bouncing off the walls of this empty-headed film. Edited with a K-Tell vegematic, written and directed by the masturbatory hand of Alan Rudolph, *Welcome to L.A.* is prepackaged schlock that wastes considerable talent in its search for the meaning of meaninglessness.

From the moment Geraldine Chaplin opens her studiously neurotic mouth it's a contest to see which up-and-coming young star will survive this Robert Altman-produced L.A. Express. In *L.A.*, a fashionably somnabulistic Howard Johnson's variety of characters stumble into and out of the city's "traffic and daydreams." We have Sally Kellerman's neurotic, horny housewife-real estate broker, Geraldine Chaplin's neurotic, possibly frigid housewife, Viveca Lindfors' rich, neurotic, horny music producer, Cissy Spacek's hooking housekeeper, and Lauren Hutton's horny photographer. So much for women. Then there's Keith Carradine as a Southern Comfort-guzzling, popsong-spewing, anti-heroic sextool; Denver Pyle as his unhappy million-

aire father; Harvey Keitel as Geraldine Chaplin's philandering, disdainful husband; John Considine offensively portraying Sally Kellerman's offensive husband; and a darling man in a minor role who hovers ambisexually around Harvey Keitel. A wants B but sleeps with C who is married to D, but would rather be diddling A.

If ever there's an apocalypse in L.A., it won't be the San Andreas Fault, but the disintegration of real people into the vapid one-dimensional characters of this film.

Not only has Alan Rudolph been reading bad poetry, his taste in music is strictly bargain bin: Richard Baskin's Paul Williams-ish songs are pitifully performed and uncoordinated with the vignettes they supposedly illuminate. It's been done before, and light years better, in Altman's *Nashville*.

What's disturbing about this "Play It As It L.A.'s" is the ignorant direction of such natural resources as Sissy Spacek, Harvey Keitel, and Sally Kellerman. But not one of them transcends the pseudo-sensitive search for "what it all really means" in the City of Lost Angels. They, and ultimately the audience, all end up banging their heads against a picture window with an irredeemably heterosexual view.

by Alan Rudolph. With Keith Carradine, Lauren Hutton, Viveca Lindfors, Sally Kellerman. Music by Richard Baskin. Sack Cheri

A Woman Named George

Infamous Woman: The Life of George Sand

by Joseph Barry, 384 pages. Bibliography, illustration, Doubleday and Co., New York. \$12.95

By Marcella Jenkins

George Sand was one of the most prolific writers ever. Her literary production included 70 novels, 24 plays and an assortment of autobiographical material. Yet, what is available today of this voluminous output is only a slim novel entitled *The Country Waif*. What managed to obscure such literary energy? Joseph Barry's *Infamous Woman: The Life of George Sand* provides several answers. The most frequently put-forth explanation by Sand supporters, Barry included, is that the woman's life was larger than her work. The authentic creation is not to be found in her many novels but rather in the labor that was her life. As Barry simply states it, "George Sand was her greatest work."

Unlike her good friend Gustave Flaubert, who would spend hours in the shaping of a single sentence, George Sand was a writer who could finish a novel and, without pause, begin work on another. She was content only to write and to write incessantly. But although every day yielded pages of her flowing style, her enduring and primary passion was her search for love. Barry's biography reveals George Sand's magnificence as a lover; to love and be loved represented life's joy. *Infamous Woman* is at its best when it details George Sand's numerous affairs. The intensity with which George Sand loved comes through in these pages and the most readable sections are those dealing with Marie Dorval, Alfred de Musset and Frederic Chopin, Sand's most ardent attachments. Barry writes, when referring to the *liaison* between Marie Dorval and George Sand, that "even Sandists would like to reduce the heat of that contact to a warm friendship, despite the passion of the letters between the two lovers." Passion is almost a conservative term as can be seen by Sand's song of love entitled

"To the Angel Without a Name," written at the time of their relationship. The following line provides an insight into the impassioned nature of this affair: "Go quickly, my treasure, so that none may see you, for they would steal you from me, and then I should have to give myself to men."

The account of the affairs with Alfred de Musset and Frederic Chopin provide penetrating studies of these two artists. Chopin, a homosexual at heart, found a refuge in Sand's androgynous temperament. She, on the other hand, was attracted to Chopin's fragility which allowed her to shield and protect.

George Sand's amorous escapades had to decline with age. There is a parallel statement in the tempo of *Infamous Woman*. The latter part of the book moves heavily and is uninspired. Barry's treatment of Sand as political activist is flat and without life. Barry's language matches the diminishing of dynamism and exuberance associated with Sand's later years.

Infamous Woman is a competent and thorough study of George Sand. Barry has made use of all available documents. Yet with all this exactitude there is something lacking in this biography: a failure to plumb the region or core of George Sand that lies outside of the activity of daily living. The biographer must display the weaknesses and passions of his subject. In essence, he must reveal the humanity of the person he is writing about. Mr. Barry manages this infrequently. He is unable to establish a human connection with his subject because he ignores the necessity of stepping inside the sensibility of Madame Sand. It is not enough that the reader has the events of Sand's life, her reactions and confrontations. It is necessary that the biographer provide an understanding that transcends these events, that goes beyond the merely biographical. It is this insight that renders the figure human, that makes him or her come to life. Perhaps Mr. Barry's discipline as a "biographer," that is, his fidelity to the uncovering of facts, has prevented a probing of a different nature.



NASTY HABITS

Nasty Habits is *All the President's Men* in the penguin drag of a non-sectarian order of nuns who spend their time assembling surveillance equipment and rolling around the convent grounds with horny Jesuits. When the presiding Abbess, Dame Edith Evans, expires before she can ensure the election of the mercurial Glenda Jackson as her successor, the tricky trinity of Jackson, and her cronies Geraldine Page and Anne Jackson set about taking the Lord's will into their own hands. What follows is an adult version of *The Trouble With Angels*: instead of cheeky novitiates it's blaspheming Mother Superiors. What results ranges from the dull to the divine: Glenda Jackson, rosary-deep in corruption, cigarette in hand, gives the sign of the cross in memoriam of Dame Evans as though she were signalling for an ash-

tray at Sardi's. Sandy Dennis, the resident John Dean, performs her skullduggery with the aplomb of a shopping bag lady. Her extraordinarily comic performance, along with that of Anne Mearns as a quarterbacking Gerald-Ford-in-nun's-clothing, give *Nasty Habits* absolution for its moments of heavy-handedness. After sitting through Glenda Jackson's fire-side chat where the only thing missing is Checkers, we don't need to hear her say as she leaves the convent: "You won't have Alexandra to kick around anymore." The key to comedy is the degree of subtlety with which potential humor is presented. In *Nasty Habits*, the telling of the dirty joke of Watergate is a great deal funnier when the movie concentrates on the talents of its convented comedienne, than when it resorts to transparent satire in lieu of a punchline.

based on story by Muriel Spark. With Geraldine Page, Glenda Jackson, Sandy Dennis and Anne Jackson. Sack Cheri

eye on the camera

Lear's "All That Glitters"—Pure Dross

By Nancy Walker

Norman Lear's new baby, "All That Glitters," premiered on Monday, April 18, and is showing nightly — Monday through Friday — from 11 to 11:30 p.m. in the Boston area on Channel 56. The premise of the show is interesting: In the beginning God, she created the heavens and the earth and a woman, Eve, to run the whole works. Seeing that Eve was lonely, God, she made Adam from one of Eve's ribs. And so, right down to this very day, woman has commanded and man obeyed; woman's "head was crowned and man's feet were bound," etc.

The point of this needle is not hard to find. By switching the traditional roles and positions of men and women, Lear draws attention to the plight of women in our society. The idea has a potential almost totally unrealized in the actual program. The concept makes sense but the production falls far short of what we have come to expect from Lear, based on his past achievements. "All in the Family" and "Mary Hartman, Mary Hartman" succeeded because they involve real

situations and real people. Even though at times the events seem preposterous, we can imagine people behaving the way those characters behave, given their particular circumstances. The only thing real about "All That Glitters" is its unpleasantness.

There is something inherently repugnant about any human being — male or female — being treated like meat. It is difficult, if not impossible, to get past the revulsion to the concept underneath. Lear believes that what he's showing us is ugly, and we agree with him.

"All That Glitters" cannot be intended to present a genuine reversal of relationships between men and women because there is no attempt to deal with the subtle and complex dynamics of those relationships. Verisimilitude being put aside, what is left must be stunningly clever — brilliantly written and crisply delivered — in order to be entertaining. If we get nothing for the emotions, we must demand something for the intellect, or why bother to watch?

The show portrays Globatron

Corporation's high-powered women executives and their men. The executives treat the men like mere house pets and bed partners. Aside from the heavy-handed *basso continuo* of bottom-pinching, ogling, sexual innuendo and physical intimacy, the plot of the first five episodes centers around the "Wilmington Woman." A female approximation of the "Marlboro Man," this woman is the symbol of Wilmington Ale, and Globatron has spent \$125 million to wage her advertising campaign.

But there is *something* terribly wrong with Linda Murkland, the Wilmington Woman, something probably fatal to her advertising image, and Globatron cannot afford to let the outside world know what that *something* is. A character in the show suggests that perhaps she starred in porno flicks. Seeing everything through gay eyes, I immediately opted for her being either a lesbian or a transsexual. Tune in next month and maybe you'll find out. According to *TV Guide*, the big secret is still not revealed by the end of Friday's (the

5th) episode.

Neither the women nor the men seem at ease in the parts they play. The women, while exceedingly aggressive, are forced to appear "glamorous" and stereotypically "feminine," calling each other "darling" in honey-coated tones, and throwing fits of temper. (The president of the board of directors smashes some water glasses on the board room table when she declares Linda Murkland unfit to be the Wilmington Woman.) For the most part, the poor women either overact or go through their paces with wooden unfeeling.

The men have an even tougher row to hoe. They come off as downtrodden or coquettish or at times awkwardly and stereotypically gay because they simply cannot relate comfortably to their "characters."

The question is: who would want to watch "All That Glitters," and why? If you are gay or you are a woman or you have a sense of human dignity, you do not need your nose rubbed in this offal. If you do need such a lesson, it is very unlikely that you would put this (or any other Lear show) on, except by accident, going from one channel to another.

"All That Glitters" is not gold. It is pure dross. At best it is empty, silly, strident. At worst it is dehumanizing, offensive and boring. Take a look to satisfy your curiosity, and then watch the news at that hour instead.

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'Shadowboxing' About Death and Dying theatre

By Robert Chesley

The Shadowbox, now on Broadway at the Morosco Theater, is a play about death and how its imminence is faced by three dying people and the people close to them. Each of the three sets of relationships is separate, taking place in its own little hospital cottage in the woods, though only one set is used and the episodes overlap each other. One of the relationships depicted is a gay one.

Everything is very simply set out. The author, Michael Cristofer, is not interested in exploring his characters deeply; there are no mysteries and few paradoxes in the play. Instead, Cristofer gives three realistic, recognizable and even predictable situations: the dying father with his wife who will not accept the reality of the situation and his adolescent son who has not been told; the dying old woman cared for by her unfavored spinster daughter who has sacrificed herself to the point of extinction for her selfish and cruel mother; and the dying gay man, an intellectual, with his morose young lover and his whacky ex-wife.

Though generally very effective, the play is uneven and at times it cuts deeply into characters and situations. The most thoroughly explored character is the spinster, who has an excruciatingly sad interview with a character called "The Interviewer." Rose Gregorio's performance in this part is the best in the show — I swear there were tears in her eyes as there were in mine. The lover and the ex-wife have a long and abrasive scene together which sets out their characters in detail. But Cristofer runs into shallow waters when he allows himself to get laughs by making the old lady shockingly dirty-mouthed, or when the happy family of



three spend much of their time on stage talking about the chances they've missed but how happy their life in Newark has been after all, with its simple, homely joys. And, remarkably enough, the gay relationship is not explored at all. The scene between the

lovers which I so expected never happens.

Why should this be so? Is it tokenism — is the audience expected to think they know enough about the relationship just because it's gay, like white liberals used to assume that a person's

being black says everything about his or her character? Is the author chary of depicting gay intimacy? Well, it is a serious omission, in my view — the only major relationship of the play which is not explored directly by a scene between the characters themselves, though we do learn something about it from what the lover angrily and grudgingly tells the ex-wife. From what we learn of it, the relationship seems positive and loving, though not easy under the circumstances. The relationship between the gay man and his ex-wife, on the other hand, is sensitive and touching — they seem to know each other very well, and communicate on the same wavelength.

Under Gordon Davidson's direction, the cast is excellent, with one exception. Particular mention should be made of Laurence Luckinbill as the dying gay man, covering up his fear with endless wisecracks, and Patricia Elliott as his wife, a peculiar combination of nearly hysterical brashness and keen sensitivity. I have already praised Rose Gregorio's performance as the spinster; Geraldine Fitzgerald gives a technically excellent performance as her spiteful, senile mother, but one wishes there were more content to her part. The exception, standing out embarrassingly in the midst of all this excellence, is Mandy Patinkin as the lover. He has been misdirected to deliver his lines with a wooden dullness which clashes with their astuteness. I think the director must have seen this character as a dullard, possibly because, as we learn, he was picked up as a hustler by the older intellectual. Well, not all hustlers are stupid, Gordon.

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organizations

LUTHERANS CONCERNED

Lutherans Concerned for Gay People, (LCGP), national organization, is trying to form a New England chapter. If you are interested, contact Ken Westhassel at (617) 536-3788. (c)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER, church service at 6 Institute Road, 2 p.m. Sundays. Rev. Jos. H. Gilbert, pastor. 756-0730. The 3rd year begins.

JOIN DIGNITY

Gay and Catholic? Find out more from Dignity, a national organization of gay and concerned Catholics. Write Dignity, 755 Boylston St., Rm. 413, Boston, MA 02116.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m. (hymn sing 6:45), 131 Cambridge St., Boston (Old West Church). Edward T. Hougen, pastor. Office 523-7664. All persons are welcome.

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$15 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave., Rm. 506, New York, NY 10011.

GAY ACTIVISTS ALLIANCE NJ

—Men and women — Militantly gay — militantly proud — Join us at 176 Kansas St., Hackensack, NJ, every Fri. at 9 P.M. Political action caucus Tuesdays at 8:30 P.M. (201) 343-6402.

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 884-0653, 347-6234.

BOSTON GAY CATHOLICS

Dignity Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics every Sunday at St. Clements, 1105 Boylston St., Boston, at 5:30 p.m. For info contact Dignity/Boston, 102 Charles St., Box 172, Boston, MA 02114 or call 739-1091. (5/35)

COMING TO S.F. BAY AREA?

Stanford Gay People's Union welcomes you. Social hours, rap group, peer counseling, programs, parties. Phone (415) 497-1488; mail to Box 8265, Stanford, CA 94305.

GAY LEGAL ENCOUNTER & EXCHANGE

GLEE is a legal exchange recently formed to provide free legal assistance to the gay prisoners incarcerated in all federal and state facilities. GLEE is especially geared to serve the needs and deal with the problems of the gay prisoner. Some of the services available are research, assistance with the preparation of suits and motions, filing of class action suits (especially 1983) and in some cases non-appointed court representation. For more info on these and other free services, write to: Jerry Dighera, P.O. Box 2, Lansing, Kansas 66043.

CONSCIOUSNESS RAISING

Men, 40 and older, have problems different from young Gay Activists. Small discussion group forming NYC. Call (212) 242-8112 or write Burdick, Apt. 1C, 270 W. 25th St., NYC, NY 10001.

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Place, W. Seattle, WA 98109. (206) 282-5798. Membership \$5.00.

LUTHERANS

ALC, LCA AND MO. Uniting for justice, love, understanding in our church. Lutherans Concerned (for gay people), Box B-19114A, Los Angeles, CA 90019.

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YMCA and YWCA fans — Attention Got any good (or bad) tales to tell about being gay and being in the YM-YWCA atmosphere? We are interested in doing an in-depth feature on this little-mentioned, but really important aspect of gay life. We need your personal stories, especially about the Y's in Cambridge and Boston. Send all stories to Eric c/o GCN, 22 Bromfield St., Boston, MA 02108. (c)

publications

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"The Wishing Well"; a national publication with emphasis on helping gay/feminists reach others with similar life styles. Code no's used to insure confidentiality. P.O. Box 1711, Santa Rosa, CA 95403.

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OHIO GAY JOURNAL

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BOSTON BAR GUIDE

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MONDAYS

10-11 am — Drinking Problem discussion group, HCHS, 80 Boylston St., Boston; (617) 542-6075
12 noon — Northeastern Univ. GSO meeting, Eli Center, Rm. 349, 360 Huntington Ave., Boston, everyone welcome.

5:30 pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge

6:30-8:30 — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7-9 pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, 203-486-4737

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7 pm — Parents of Gays, HCHS, 80 Boylston St., Boston; (617) 542-6075

7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173

7-10 pm — Clark Drop-In Center, 148 Wright Hall, Clark U., Worcester, MA

7:30 pm — Bowling, 1260 Boylston St., Boston, 247-3500

7:30-9:30 pm — Drop-In Center for women, Rm. L-23, Curtis Hall, Tufts, Medford

7:30 — UMass Amherst, Bisexual Women's Rap Group, Campus Center

7:30 pm — DOB Lesbian Mothers Rap, 419 Boylston St., Boston, Rm. 323.

8 pm — Lesbian Rap and Action Group, Cambridge Women's Center basement; (617) 354-8807

8 pm — Lesbian Rap at Women's Center, 215 Park St., NH

8 pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.

8-9 pm — "None of the Above," WWUH-FM (91.3), West Hartford, CT (203) 521-4553.

8 pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.

8:30 pm — Hartford Gay Alcoholics Group (203) 522-2646

8:30 pm — Gay Alliance at Yale, Open meeting, basement Hendrie Hall, 165 Elm St., New Haven; 436-8945; public welcome.

9 pm — Gay discussion group, Columbia U., Fernald Basement, Broadway at 115th St.

TUESDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

1 pm — MCC Campus Ministry, RIC Student U., Rm. 312, Providence, RI

6:30-8 pm — Women's Gay Collective, Women's Center, UConn, CT, 203-486-4738

7 pm — Pot Luck Supper, 228½ Atwells Ave., Providence, RI

7-10pm — Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

7:30 pm — Gay Men's Center Speakers Forum, 36 Bromfield St., Boston

7:30 pm — DOB Women's Rap, 419 Boylston St., Rm. 323, Boston

8 pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield

8 pm — Gay Way Radio, WBUR, 90.9 FM

every week



8-9:30 pm — TGC Drop-In Center for Men, Room L-23, Curtis Hall, Tufts

8:30 pm — Alcoholics Together, St. John the Evangelist Church, 33 Bowdoin St., Boston

8:30 pm — Providence Gay Group of AA, Assumption Parish Hall, 791 Potters Ave., Providence, RI; 231-5853

9:30 pm — Tufts Gay Community meeting, Laminan Lounge, East Hall, Tufts

WEDNESDAYS

11 am — Gay discussion group at Drop-In Center of Northern Essex Community College, Haverhill, MA; open to everyone

12:30-2 pm — UMass/Boston Gay People's Group, Bldg. 010, Rm. 4-178.

6:30-8:30 — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.

7 pm — Lesbian Support Group, UNH Women's Center, Durham, NH

7 pm — Liberation Rap Group; (617) 758-0730

7 pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701

8-9:30 pm — Gay-straight Rap, UConn, Mental Health Clinic, 203-486-4705

7-9 pm — Gay social Club, Roosevelt Hall, group room, 4th floor, U of RI, Kingston, RI, info — 792-5256.

7-9 pm — Univ. of Vermont Gay Switchboard, 656-4173.

7-10pm — Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

7-10pm — Gay Women's Collective, UConn Women's Center (203) 486-4738

7:30 pm — MCC-Extension discussion group, 292 State St., Portsmouth, NH, 523-7664.

7:30 pm — Open Rap Group, 2 Wellington St., Worcester, MA

8-10 pm — Harvard-Radcliffe GSA meeting, Phillips Brooks House, 2nd floor, Harvard Yard, Cambridge, MA, 498-2111

8 pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY

8 pm — HUM meets, Box 262, Fitchburg, MA 01420

8 pm — Yalesbians Meeting, Rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.

8-9 pm — GRAC women's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston

8:30-10 pm — Drop-In Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

9-12 pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.

10:15 pm — "Gaybreak Radio," on WMUA-FM, 91.1 mc. (1st and 3rd Wednesdays)

THURSDAYS

9 am-2:30 pm — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

3:30 pm — UMass Amherst, Gay Male Rap Group, Cottage B, near Worcester Dining Common

5 pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis Univ., Waltham, MA

7 pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA

7 pm — Game Night, 5 Junction St., Providence, RI, alternate weeks

7-8 pm — GRAC swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston

7-10pm — Clark Drop-in Center, 148 Wright Hall, Clark U., Worcester, MA

7-10 pm — UMass Gay Women's Caucus Hotline, 545-3438

7:30 pm — Peoples Gay Alliance, UMass Amherst, 8th floor of Campus Center

7:30 pm — Gay Men's Center Gay Topics Rap, 36 Bromfield St., Boston

8 pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210

8 pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807

8 pm — Lesbian Liberation meeting, Women's Center, 46 Pleasant St., Cambridge; 354-8807.

8 pm — KALOS, Hartford, CT; 568-2656

8-9:30 pm — Gay Alliance at UConn in Commons, Rm. 312

8-9 pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA; 661-2537

8:15 pm — Drinking problems rap group, HCHS 80 Boylston St., Rm. 855, Boston

8:30 pm — Gay Women's Caucus, UMass Amherst, 8th floor of Campus Center

8:30 pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT

9 pm — Emerson Homophile Society, Rm. 24, 96 Beacon St., Boston

9:30-10:30 pm — Drop-in Center for men, Rm. L-23, Curtis Hall, Tufts, Medford

FRIDAYS

7 pm — Alcoholics Together, Worcester, 754-7817

7:30 pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME

7:30 pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA, info call 783-9415

7:30 pm — Gay Get-together, downstairs round-room, Billings Center, U of VT, Burlington

7:30 pm — Games Night, 2 Wellington St., Worcester, MA. Alternate weeks

7:30pm — AM TIKVA, Jewish service, social, 35 Worcester Sq., Boston

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

8 pm — "Somewhere Coffeehouse," MCC/Hartford, 11 Amity St., Hartford

8 pm — East Conn. Gay Alliance; 889-7530

8-9 pm — GRAC men's basketball, Lindemann Center, Hurley Bldg., Staniford St., Boston

8:30 pm — Alcoholics Together, Our Lady of Victory Church, Isabella St., Boston

9-12 pm — GAY coffeehouse, Hendrie Hall basement, 165 Elm St., New Haven, CT

SATURDAYS

2pm — Teenage Lesbian group at Janus, 21 Bay St., Cambridge, MA. 661-2537.

8 pm-12 — Brown Univ. Gay Lib, 305 Faunce House, Providence, RI 863-3062

9 pm — Worcester Hotline, 791-6562

SUNDAYS

10:30 am — "Closet Space," WCAS-AM (740)

11am — Church of the Beloved Disciple, 348 West 14th St., NYC

12-1 pm — GRAC women's swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston

1-2 pm — GRAC swimming instruction, Lindemann Center, Hurley Bldg., Staniford St., Boston

2pm — Church of the Beloved Disciple, 348 West 14th St., NYC

2 pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester

2-3 pm — GRAC men's swimming, Lindemann Center, Hurley Bldg., Staniford St., Boston

2:30 pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston

2:30pm — Gay AA, 11 Amity St., Hartford CT

4-6 pm — Gay Women's Group of Providence rap (401) 831-5184

5 pm — Dignity-Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY

5 pm — MCC/Boston Bible study group, 131 Cambridge St.; 523-7664

5:30 pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston

6:30 pm — Gay Church Services, 23 Franklin St., Bangor, ME

7pm — Church of the Beloved Disciple, 348 West 14th St., NYC

7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month)

7 pm — MCC/Albany, NY, 332 Hudson Ave. (except first Sunday of month at 6 pm)

7 pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.)

7 pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston

7 pm — Church of the Eternal Flame Universal, 320 Farmington Ave.,

calendar

25 mon

Boston — Gay Pride Week planning meeting, 73 Tremont St., rm. 212, 7:30pm, you are encouraged to attend.

Boston — Gay Business Assoc. Board of Directors meeting, 8pm, at Forever Flamingo, open to GBA members.

Medford, MA — Michel Tremblay, a gay Canadian playwright, will speak on theatre in Quebec, 8pm, Tufts Univ., Ballou Hall, Coolidge Room.

26 tues

Boston — Briefing session on status of Gay Rights Legislation in Mass., Washington, D.C. and Florida (and Anita Bryant's opposition thereto), 7:30pm, 73 Tremont St., rm. 212, info call 742-4811.

Boston — Daughters of Bilitis older women's discussion and refreshments, 7:30pm, 419 Boylston St., rm 323.

Boston — Integrity service, Rev. Martin Humphrey will celebrate Eucharist, Susan Orr will speak on Alcoholism, Emmanuel Church, Newbury St., 7:30pm.

NYC — West Side Discussion Group hosts Patrick Moriarty speaking on gay Catholics and the church, 14th St. and Ninth Ave., 8pm, \$2 donation.

NYC — NY State gay rights legislative effort discussion led by Werner Kuhn, Loeb Center, Washington Sq. So., rm. 513, 8-10pm.

27 wed

Boston — Evangelicals Concerned meet at Old West Church, Green Room, 131 Cambridge St., 8pm.

Medford, MA — Speakers from Boston Advocates for Human Rights will speak at Tufts Univ. on Gay Rights Legislation in Mass. and Florida (and Anita Bryant's anti-gay campaign), East Hall, Lamman Lounge, 7:30pm.



28 thurs

Boston — The Geraldo Rivera show on Channel 5 at 12 midnight will discuss gay issues, guests include Dave Kopay.

Boston — Viking Club Night at Herbie's, Carver St., Vest Night.

Boston — ASMC Club Night at Boston Eagle, Queensberry St., after 9pm.

29 fri

Boston — Am Tikva, Jewish Gay Group meets at 7:30pm, 35 Worcester Sq., service and social.

Boston — DOB "Spring Fling" potluck dessert, social and dancing for women, 8-12pm, 419 Boylston St., rm. 323.

Boston — Folders, stuffers, sealers: where are you? We need volunteers tonight and every Friday to help with the GCN mailing. No experience needed, just willing hands. GCN offices, 22 Bromfield St., 4:30-8pm, info call 426-4469.

NYC — May Sarton will autograph copies of her new book, "A World of Light," at Oscar Wilde Memorial Bookshop, 15 Christopher St., noon to 2pm.

30 sat

Boston — The Vikings Opera Costume Ball, Gemelli's Restaurant, Jersey St., 8:30, \$5, open to all, prizes for costumes.

Orono, ME — Potluck Supper and Dance, Univ. of Maine, MCA Center, College Ave., 6:30pm, \$1 donation, BYOB.

1 sun

Boston — Karla Jay and Allen Young speak at Community Church, Morse Auditorium, 602 Comm. Ave., service begins 11am.

3 tues

NYC — Robert Livingston, openly gay member of NYC Commission on Human Rights, will address West Side Discussion Group, 37 Ninth Ave. at 14th St., 8pm, refreshments served, \$2 donation.

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gay community news

22 bromfield st., boston, ma. 02108
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Vol. 4 Issue 44

Supplement to the Gay Community News

April 30, 1977

Dear Subscriber,

GCN exists for its readers, the Gay Community. We think you have a stake in our survival, and we need help, financial help. The simple fact is that we pay out more than we take in. It's nobody's fault. There have been no rip-offs. We are not victims of mismanagement. GCN is the paper it is because we adhere to certain principles which we truly believe have endeared us to you. It is because we think you care that we are writing this rather lengthy letter to you now to tell you some details of GCN's "lif e" that you probably do not know.

Gay Community News operates as a non-profit business whose only sources of income are newsstand sales, subscriptions and advertising. This newspaper is not owned or controlled by any single individual. The staff collectively makes all decisions concerning the paper.

Four full-time people making \$59 a week (after taxes), two commissioned ad people and a few others making token sums constitute our payroll. The other fifty to sixty regular contributors are volunteers.

Our main income is from advertising, but, unfortunately, our strick ad policy prevents us from bringing in large amounts of money. However, we feel that this policy must be maintained in order to preserve the integrity of the paper, and we assume that the majority of our readers would support our rejecting any ad (no matter how much money it represents) that we thought to be exploitative or sexist.

Ever since GCN began four years ago, we have operated with a very delicate financial balance. Sometimes we have had to pass up a long-distance information call to keep the phone bill down, or to ask staff people to sacrifice their salaries for weeks, in order to pay the printer, typesetter, telephone company, etc.

GCN owes much of its existence to a large group of faithful volunteers who do many amazing things, like being there when we really need them. We deeply appreciate their work and we appreciate all those who have contributed financially to the paper, especially you, our subscribers. It is reluctantly that we ask you for further help, but it is vital that we receive working capital to keep our supplies coming in, pay people who depend on GCN as their only source of income (we hope eventually to be able to pay the minimum wage), and improve and strengthen our economic base.

There are many ways in which you can offer much-needed support. We shall mention a few. First: Renew early if you can. This would give us immediate funds to work with. Second: Sponsor a prisoner's subscription. This would really help because GCN sends prisoners free subscriptions and the mailing costs are very high. Third: Suggest to a friend who reads your copy that they subscribe also. Their subscription would really be appreciated. Fourth: Treat GCN to a drink, a cup of coffee, an ice cream cone. You would treat a friend, wouldn't you? Just pretend GCN is that friend and send us the price of the treat. Or pretend you're taking someone to the movies and send us the price of the ticket. Or have a card party and ask the winners to send us a percentage. Make up your own similar categories. Giving can be creative and enjoyable.

Last, but not least: Send us money — as much as you can afford, as little as you can afford. The most difficult thing for us is to ask you to do this, and to ask you to do it on a CONTINUING BASIS. Our expenses are continuous. We work constantly to attract more advertisers and new subscribers, but though we are growing steadily, progress is slow. So please put us on your schedule of "important things to do," and send us contributions as regularly as possible at whatever intervals you find convenient.

What we're asking is that you keep us in mind — after all, the paper itself is a weekly reminder of our existence. If you cannot do any of the financial things we suggest, please don't feel bad. We will understand, but if you can, we assure you that your money will be well and carefully spent and that our gratitude is genuine and profound.

Let us matter to you. You matter very much to us, and though we are seeking monetary aid, we also hope that you will continue to sustain us, as you have in the past, by sending us your suggestions, articles and criticism.

Our sincere thanks to you for taking the time to read this and for having supported us already by taking a subscription to GCN.

In Gay Community,

GCN Staff

the gay weekly

